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TRINITY CHURCH

Princeton, New Jersey

A History in Celebration of 150 Years

1833 TO 1983

TRINITY CHURCH

Princeton, New Jersey

This carved stone plaque is on the outer wall of Trinity behind the high altar, overlooking the graveyard. It was made by an unknown artist. It was part of a design wrought by Mr. R. A. Cram when the chancel and sanctuary were built in 1912–1914. It represents the kind of visual presentation that is ancient, the three persons of the Trinity: God the Father, seated, holding out the crucified Son, while the Dove, symbol of the Holy Spirit, descends over the Cross.

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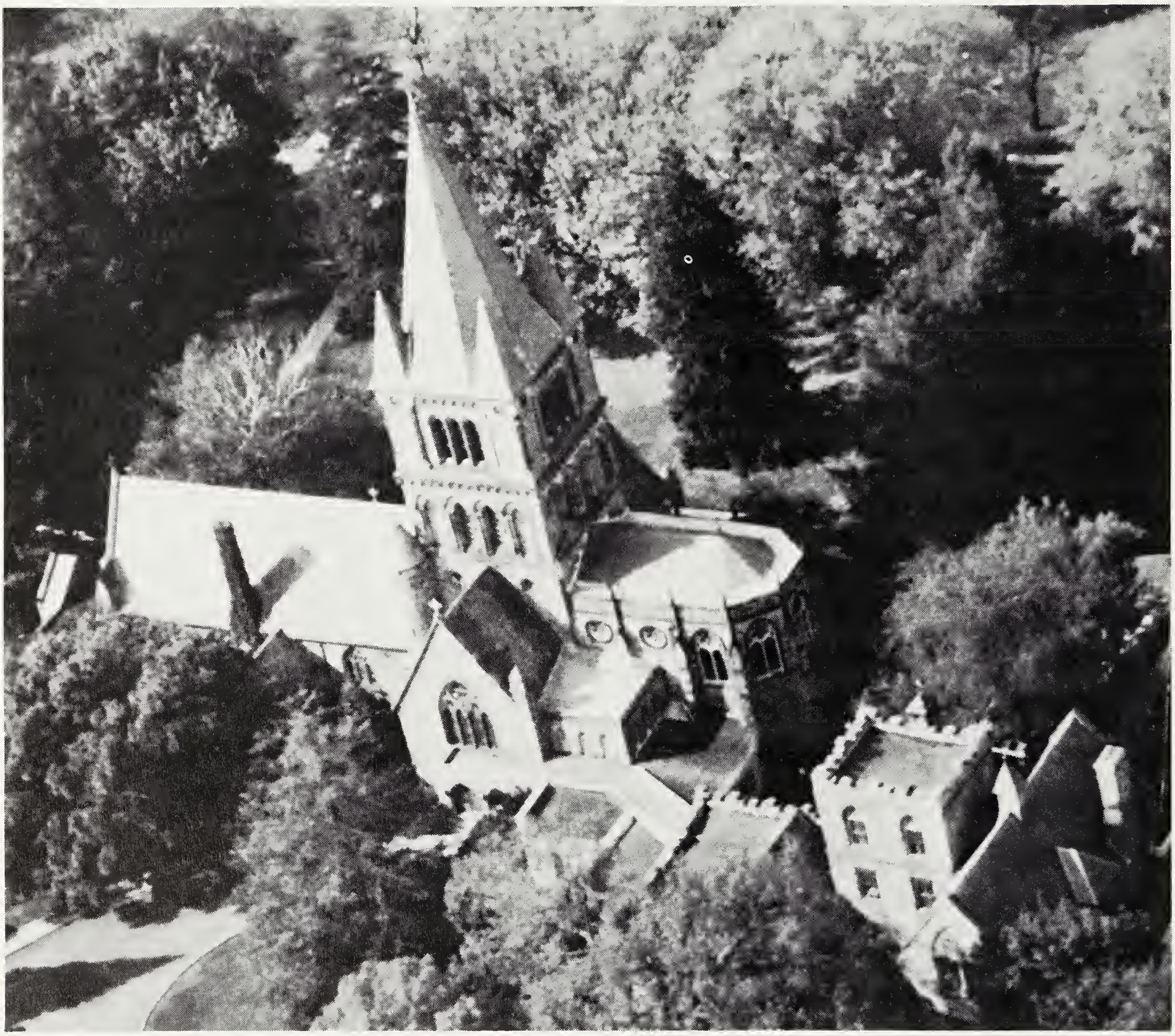
In Loving Memory
of
Lewis B. Cuyler
devoted historian, banker, philanthropist, and friend;
life-long member, vestryman, warden
and
Christian gentleman
of
Trinity Parish



Foreword

This book has been assembled concerning the occasion of Trinity's 150th anniversary by the following committee:

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TRINITY CHURCH

Princeton, New Jersey

I

Earliest History

1700–1800

In 1772 William Thomson, since 1769 missionary priest based at St. Michael's in Trenton, visited Princeton: "a small village, called Prince-town where there is a large Presbyterian College." This is the first and indeed only mention of Princeton in the history of eighteenth-century American Anglicanism. It was obviously a place where the Church was unwelcome—a Bastion of Dissent. The two most persistent enemies of the Establishment in America were the Quakers and the New Light Presbyterians. The founders of the town of Princeton were largely Friends. The College of New Jersey, refused a charter by the belligerently Anglican Governor Lewis Morris in 1746, had been started as a deliberate challenge not only to conservative Presbyterianism but to the Church of England as represented in America.

Thomson was, however, welcomed in Princeton by a "few churchmen," and promised to visit them on weekdays. In the years just before the Revolution, these gallant few actually subscribed over £130 for a church; but that upheaval nearly destroyed the Anglican church as a whole in New Jersey, never a very vigorous organization in any case, and it was only with the foundation of Trinity more than half a century later that Princeton had a church of its own.

There seems to be no specific record of any other Anglican missionaries setting foot in this obdurately dissenting village. A church had been founded in Hopewell township as early as 1704, but it never flourished. It decayed after the creation of St. Michael's in Trenton ca. 1747–8 and had disappeared before the nineteenth century. A church had been erected in 1716 at Maidenhead, chastely rechristened Lawrenceville in later years. However it was never a true sanctuary or parish, and was taken over by the Presbyterians and used as a community center. Nonetheless, from earliest times it was freely open to Anglican ministers. Since Princeton was included in the missionary district based in Trenton, it could be assumed that clergymen from Trenton, like Thomson, did occasionally penetrate Princeton.

One of these might have been Michael Houdin, first permanent missonary in Trenton from 1750 to 1757. He was born in France, was a former French monk and priest who converted to Anglicanism, and was later a chaplain in Canada with the British forces

in the French and Indian Wars; perhaps present at the death of Wolfe in Quebec. Other Trenton missionaries such as the short-lived but beloved Agur Treadwell, who served from 1763 until his premature death by consumption in 1765, the already mentioned William Thomson from 1769 to 1773, and the Loyalist George Panton who came in 1774 and had to leave in 1776, may all have ministered to Princeton "village" as they did to Maidenhead or Allentown. But Thomson seems to be the only visiting clergyman on record.

All these clergymen, and indeed all in New Jersey, were missionaries. They were sent and supported by the Society for the Propagation of the Gospel in Foreign Parts, founded in London in 1701. Under the jurisdiction of the Bishop of London as many as eleven Anglican clergymen were serving in New Jersey by the time of the Revolution. But the Anglican congregations were nearly always a small minority in any given community. It has been estimated that by 1775 there were scarcely more than 1,000 Anglican communicants in the whole state.

Though patronized by the various royal governors and supported by a few doughty figures of prominence such as Colonel, later Governor, Lewis Morris (1671–1746), Colonel Daniel Coxe of Trenton (1673–1739), and Colonel Peter Schuyler of Newark (1710–1762), the church was by no means merely a preserve of English aristocracy. Its communicants were often poor and of mixed background—Scottish, Irish, Welsh, German, French and Swedish. Respectability

and local power and prestige were in the hands of Dutchmen and transplanted New Englanders in the north (East Jersey) and Quakers in the south (West Jersey), all antagonistic to the English Church.

Thus it cannot be said that the Colonial or indeed the immediately post-Colonial history of the church in Princeton has much to offer. Thomson, as the only specifically recorded Anglican to preach there except for the nominally Anglican but rebel evangelists such as Whitefield, deserves some notice. He was born in western Pennsylvania in Carlisle, then a Scottish-Irish frontier, in 1735. He went to England and, like all these missionaries, was ordained there. Thomson, after his ordination in Oxford in 1759, returned to his home, Carlisle, and labored there until he came to St. Michael's under the protection of Jonathan Odell, then rector of St. Mary's in Burlington on the Delaware. Odell was later notorious as a Tory satirist and spy. Thomson, from his arrival in Trenton until he removed to Maryland in 1773, seems to have restored the congregation's list during the four-year vacancy between the death of Agur Treadwell in 1765 and Thomson's appointment in 1769. Since we know nothing of his personality or talents, Thomson survives as something of a cipher.

Nor is there anything to record concerning Princeton during the long rebirth of the church after the Revolution and its transformation into the Protestant Episcopal Church of the United States of America. New Brunswick and its ancient Christ Church (1742)

was particularly active and important during this period. It was the only church in New Jersey that stayed open and whose rector, Abraham Beach, stayed active during the Revolution. After the war it was the place where the first interstate meeting to "consider the state of the Church" took place in 1784—ancestor of all later General Conventions. But it was Trenton, not New Brunswick, that was the seat of such Anglican influence as did seep into Princeton; and Princeton does not seem to figure in the annals of post-Colonial Anglicanism as it does in those of Presbyterianism.

II

The Clergy after the Revolution

1800–1834

PRINCETON THUS HAD no role in the struggle to create the American Episcopal Church. New Brunswick to the north and Trenton and Burlington to the south were extremely active. In fact, Christ Church in New Brunswick can make a good claim to being the founder of the post-Revolutionary church in all of New Jersey. But the old Society for the Propagation of the Gospel sent no more missionaries from London, and there is no record of regular Episcopalian services in Princeton from the Revolution to the establishment of Trinity Church in 1833.

New Jersey grew slowly during this period, and this slowness of growth was characteristic of the Church also. As late as 1815, when New Jersey finally achieved a Bishop of its own, there were only 27 organized congregations, of whom only seven had constant ministers. The Episcopate of John Croes, son

of Polish immigrants who ran a bakery in Elizabeth, still witnessed a comparatively moderate increase. New Jersey remained predominantly agricultural, and lagged far behind neighboring Pennsylvania and New York in industrial development. By 1832 when the Episcopate of Croes ended, there were still only 18 clergymen serving 32 congregations of 900 communicants (less than before the Revolution).

It is with the accession of the dynamic George Washington Doane in 1832 that the Episcopalian Church began to burgeon; exactly coincident with the sudden industrialization of the state and consequent increase of urbanization, population, and wealth. The 18 clergymen, 27 parishes and 900 communicants of 1832 had, by 1859 when Doane's Episcopate ended, become 98 clergymen, 85 parishes and 5,000 communicants.

Princeton was one of these new parishes. Something of an emergent business center itself, it was headquarters of the new Delaware and Raritan Canal Company and an active participant in New Jersey's material growth. The same men who were the principal entrepreneurs of the canal—Princetonian Commodore Robert Field Stockton and his South Carolinian father-in-law John Potter—were also the founders of Trinity Church.[1] The growth and prosperity of the canal and its backers were directly reflected in the growth of Trinity.

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1. See Princeton Historical Society Journal #4, "Origins of the Delaware & Raritan Canal," Lewis B. Cuyler.

III

The First Rectors

1834–1866

FIVE CLERGYMEN FROM 1833 to 1866 concern us here: George Emlen Hare (1834–43), Andrew Bell Paterson (1844–51), Joshua Peterkin (1852–55), William Dent Hanson (1855–59), and William Armstrong Dod (1859–66). They leave, on the whole, a pretty faint trace. Though a good deal can be said about their later careers and family connections, almost nothing is on record about their activities in Princeton. The meager minutes of vestry meetings, a few scraps of correspondence, fairly full financial records of lists of church pew holders and vestrymen, an occasional short reminiscence in the memoirs of others are about all that remain.

Of them all, the first, George Emlen Hare (1808–1892) was the best known. Like another of this sequence, he had a famous son and, like all the others,

well-known forebears and family connections. What they all did at Trinity remains resolutely obscure. Hare was from a family of overwhelmingly Old Philadelphia, good connections, although his grandfather Robert was a comparatively recent immigrant of 1773 who made his money as a brewer. But this grandfather married a Willing (of richest Philadelphia), and his son Charles Willing Hare married an Emlen (of oldest Philadelphia) and George Emlen himself married a daughter of the famous Bishop Hobart of New York. Hare kinsfolk in various generations were well-known scientists and lawyers and married equally well. George had a distinguished career as a teacher, and his son William Hobart Hare, (1838–1909), born in Princeton, became an important missionary Bishop in the West—the "Apostle to the Sioux" in the Dakotas.

As for George in Princeton: he was installed as first rector of the infant church on December 18, 1834, not long after the church itself had been consecrated on September 23rd. He began with a congregation that numbered only 11 communicants. By the time he left there were 51. However, one gets the impression that the earlier Anglican church consisted of more churchgoers than communicants. We do have records, for instance, of the attendance of seminary and university students, many of whom may not have been confirmed in the church.

Three of these first 11 were members of one family. The network to which Trinity owed its existence pi-

voted around the dominant figure of Mrs. Robert Field Stockton, the wife of the Commodore, neè Harriet Maria Potter of South Carolina. It was she who was the devoted church member. It was her marriage to Stockton that brought him into the Episcopalian fold, and that brought her father, John Potter, up from South Carolina to live at "Prospect" in Princeton. Until the Civil War, Stocktons, Potters and kin like the Fields served on the vestry, supported the church with their donations of land and money and occupied the front pews. If ever there was a "family church," it was Trinity during the more than three decades of active Stockton-Potter dominance from 1833 into the 1860s.

Fortunately for Hare, he not only seems to have been thoroughly in tune with the aims of this family group (perhaps as no mean family man himself), but even more important, completely sympathetic to the ideas and ideals of the new Bishop of New Jersey, George Washington Doane. They seem to have been in agreement on a theology of moderate orthodoxy, leaning towards a High Church position; that is, a firm but not contentious expression of Episcopalian fundamentals: the Apostolic Succession, the efficacy of Sacraments, the subordination of the preacher to the spiritual duties of the priest, and traditional orderliness and dignity in observances. For example, both Doane and Hare wanted to have the pulpit in the new church lowered (or even removed) so as to destroy the emphasis on mere sermonizing. "Why should human

exposition be elevated above the word of God?" Hare instituted the wearing of surplices rather than the academic gown during services. Doane hoped this might be done throughout his diocese. Hare started a Sunday school in the church basement in a time when Sunday schools were something of a novelty. The first peeps of a music program in the church appear definitely at the end of his rectorship. He also began missionary work in the surrounding area that eventually led to the establishment of separate parishes such as Trinity Church, Rocky Hill.

Being founder and first minister, Hare is, of course, an important figure in Trinity's history. But there is very little recorded of him.[1] The income of the church seems to have been derived principally from pew rents. But alas, this was not enough. In May of 1843 there was a financial crisis. Expenses for the year were $1,450, receipts $1,275. After all the arithmetic was done, the church was faced with a deficit of $469.86. The vestry thereupon moved to cut the Rector's salary. The Rector immediately resigned (June 13th). The vestry "would have been glad" if he'd postponed his resignation until funds could be raised, but he didn't. No doubt he was looking forward to "wider fields of influence" and "greater opportunities for service"—and a living wage. One must remember that no parsonage was provided then.

Hare left with many expressions from the vestry about his "zeal and fidelity." "The Church may literally (sic: if not literately) be said to have been planted

by your hands." True enough. He did indeed go on to wider fields of influence. He was the first headmaster of the revived Episcopal Academy for Boys in Philadelphia, still one of the most prestigious private schools in that area. As such he was famous for his august presence. "There was a solidity and solemnity about the ministry of Dr. Hare in dealing with the boys which had in it a feeling that it was a slice out of the day of judgment," so one of his former students wrote in his memoirs. No doubt this solemnity became him even more as the first Dean of the new Divinity School of the Protestant Episcopal Church in Philadelphia (1857). He died in 1892 as one of the grand old churchmen of the city and in the reflected glory of his son Bishop William Hobart Hare.

The resignation of Hare produced an immediate effect. Family came to the rescue. In 1844 a consortium of three Potters and a Stockton contributed a permanent fund of $10,000, and a new parsonage was built out of pocket by John Potter. There is no sign, however, that the rector's salary was increased.

There was a lengthy search for a new rector: Dr. Winslow of Tompkinsville, N.Y. and Dr. Yarnall of Philadelphia both declined the position. Finally the Rev. Andrew Bell Paterson accepted the call on December 2, 1844. (The minutes of the vestry are rather vague about this. They are dated as of "2nd Dec. 184*3*" and give the name of a rector as Rev. Andrew Bell.)

Like Hare, Paterson was also a man of family. An-

drew Bell Paterson (1815–1876) was the grandson of the great William Paterson (1745–1806), one of Princeton's foremost graduates (1763) and eighteenth-century statesmen. William Paterson was one of the two first senators from the state under the new Constitution and Governor, 1790–93. The city of Paterson, N.J. was named in his honor. Grandson Andrew was graduated from Rutgers at the age of 18, entered Yale Law School, but left to prepare for the ministry at the General Theological Seminary in New York. He was ordained deacon in 1840, later ordained as priest, and between 1840 and 1844 took over duties in the parish of Moorestown, N.J. He was instituted in Princeton on December 2, 1844 and was the first to benefit from the new Potter parsonage. He is remembered chiefly as one who attracted and influenced the young. There are definite references to college students attending Trinity during his rectorship, and his conversion of the future Bishop Littlejohn of Long Island is chronicled by Dr. Baker in his memoirs. Music continued to be served all through this rectorship, and Paterson was also very active in promoting the parish school, for the use of which a special building, now used for parish offices, was erected in Gothic style in 1849, complete with belfry and bell. Despite the success of the school, and of an interesting adjunct, a free school for black children, the school led to a terminal rift between Rector and vestry.

He dismissed a Miss Henderson, head of the school, during September 1851. The vestry, with one

exception, the perennial treasurer William Rogers, voted to reinstate her. On September 22 the Rector wrote, "I herewith resign . . . to take effect Dec. 1 next. It is proper to add that the action of Vestry at their meeting on Monday last is the *occasion* but not the *cause* of my resignation." (Ah, the delicacy of Victorian verbiage!) "I beg to express also my sense of the courtesy and kindness which *with a single exception* [2.] have always marked our intercourse." Rogers presented a resolution to the vestry on October 6 begging Paterson to withdraw his resignation and "meet the Vestry in a spirit of reconciliation and good will." The vestry voted "no," again over the "aye" of Rogers, and this time also over that of John Potter.

In 1857 Paterson was called to the rectorship of St. Paul's in St. Paul, Minnesota, where he continued until his death in 1876, a beloved and honored citizen. He is buried there, but his second wife, Frances Webb Paterson, returned to live in Princeton until her death there in 1920.

The next incumbent, Joshua Peterkin, at a salary of $50 a month, accepted in June of 1852. The vestry generously appropriated $500 to defray the expenses of moving his effects up from Berryville, Va. It is a reflection of Peterkin's sensitivity that he tried to refuse this welcome gift on the grounds that Trinity Church needed painting, and he would not take the money if it meant the church would go unpainted. Presumably both church painting and Peterkin moving were paid for, and he began his short but evi-

dently beloved ministry during that summer.

But Dixie called. Persistent invitations from a larger congregation and the advice of friends very reluctantly compelled him to decide to leave. He also felt the health of his family would be improved by "milder climate." The resignation was accepted as of January 22, 1855 in a letter of almost tearful sorrow. "Deepest regret . . . beloved Rector . . . express in the strongest terms . . ." The contrast to the somewhat acerbic end of the rectorships of his predecessors is striking.

He returned to Virginia where for 37 years he served as rector of the newly created (1835) St. James Church in Richmond. His funeral in 1893 was conducted by Bishop Randolph and attended by "an outpouring of the people." He too is remembered as father of a distinguished son: George William Peterkin (1841–1916), born not in Princeton like Bishop Hare, but in Maryland. He became in 1878 the first Bishop of the post-Civil War diocese of West Virginia, split off from Virginia in 1877. He, like William Hobart Hare, was a missionary bishop, traveling all over the mountains and sparsely settled state. Like Doane in New Jersey he brought the church there from feebleness to vigor. He married a Lee of Virginia.

Peterkin senior had married a Hanson of Maryland —Elizabeth Howard Hanson, who was a descendant of John Hanson (1630–1715) of Swedish ancestry, who emigrated to New Sweden in 1642 and later settled in Maryland. His grandson John (1712–1783) was president of the Continental Congress at the time of

the victory at Yorktown and so has been called the "First President of the United States." Elizabeth's grandfather Samuel (1716–1794) was this John's older brother.

During the same meeting on January 22, 1855, when the vestry so reluctantly accepted the resignation of Peterkin, "R. Stockton" precipitately nominated the Rev. William Dean Hanson, Peterkin's brother-in-law, as a candidate for the vacant cure. The vestry evidently thought this a bit presumptuous. The nomination was withdrawn and no vote was taken. But by February 14, 1855 a rather tentative acceptance was received in a letter written from the University of Virginia. Hanson agreed to come "with some trepidation on various accounts." One account might have been that of a southerner going north at just this period. However he agreed to serve in Princeton with which he had such "pleasant associations," based no doubt on visits there to his sister, Mrs. Peterkin, during which he may have impressed the Stocktons.

Despite all these favorable auguries, Hanson leaves almost no trace on the church records. His resignation "following, I trust, the leading of Providence" in September of 1859 was accepted immediately, but again with perhaps conventional regret. He is praised for his "prudence and piety" and for his "modest and unobtrusive character," and given best wishes for success in "the new and more extensive field of labor" to which he was going. Having graduated from the theological

seminary in Virginia in 1849 he helped his brother-in-law Peterkin in Berryville, Va., then served as Chaplain of the University of Virginia, from which he came to Princeton. After he left, he went to Trinity Church in Columbus, Ohio (1859–60) and on to Martinsburg, Va. Finally he went to a parish in Newcastle County, Del., where he died in 1885. His life seems to have been as unobtrusive as his character.

This cannot be said of his successor William Armstrong Dod. He was a resident of Princeton already, and was thoroughly identified with the College, the Seminary and the Stockton family. He had a well-known father. Daniel Dod (1788–1823) was born in Virginia, but his active career as an engineer was spent largely in New Jersey. As early as 1811 he was building steam engines, particularly for a new-fangled steamboat. The "Savannah," powered by a Dod engine, was the first steam vessel to cross the Atlantic ocean in 1818. She penetrated as far as the Baltic parts of Russia. But in 1820 Dod was bankrupt and removed to New York. There he recovered to become the foremost engine builder in America until he was blown up by an explosion in 1823. Two of his five sons settled in Princeton. The better known of the two was Albert Baldwin Dod (1905–1845), one of the more brilliant faculty members during the smothered flowering of faculty genius at the College before the Civil War, that included such luminaries as Joseph Henry. Albert, after his graduation from the College

in 1822, taught mathematics there until his early death, but was also keenly interested in the fine arts. He married a daughter of local magnate Samuel Bayard after whom Bayard Lane (Princeton) is named.

His younger brother William (1816–1872) married a daughter of Commodore Stockton. He and his wife lived in the house built by the commodore for his daughter on Hodge Road and later occupied by ex-President Cleveland. He graduated from the College in 1838 and began his career as a lawyer, like Paterson. But he too had a religious calling, graduating from Princeton Seminary in 1844. He was ordained to the Presbyterian ministry in 1850, served in a church at Port Richmond in Philadelphia and then at the Second Presbyterian Church in Princeton (1852-59). He was also a lecturer on architecture at the College during that period. Under the influence of his wife and her family, he became an Episcopalian and a priest in 1860. It was an easy step to the rectorship of Trinity in 1861. But his was not an easy tenure. The Civil War and its disruptions, particularly severe in a town and college with such strong southern ties, overshadowed his ministry. The vestry seemed to be principally concerned with the decay of the church roof. Dod's health began to break down and in 1866 he felt he must resign.

His tenure saw the end of the first era of Trinity's history, begun in 1833–34 under Hare and the influ-

ence of the Stocktons and Potters. John Potter had died in 1849. Thomas Potter, his son and resident of "Prospect," died in 1853. His other son, James, died in Charleston, S.C. in 1862. In the same year died that original pillar of the church, Harriet Maria Potter Stockton. The male members of the Potter family had returned to the south during the war, there to die and to see their family's "princely fortune" liquidated. However, through a daughter of Thomas Potter, Alice, who married James Dundas Lippincott, a well-to-do Philadelphian, the interest and beneficence of the Potter family did continue. The final blow was the death in 1866 of Commodore Stockton himself. Though the Stockton family continued to be very active in later generations, no one could replace the redoubtable commodore. He died just after Dod had resigned in that same year. The old order had passed, and a new and even more prosperous one was to begin under the rectorship of his successor, the Rev. Alfred B. Baker.

In summation: spiritually this period was one of planting and slow but steady growth. The atmosphere seems to have been one of a quiet, orthodox, slightly high, family-dominated village church, but one interested in educational and local missionary outreach. The physical plant grew somewhat but had to await the building of the new church to achieve real significance. Obviously the old church was beginning to decay during the Dod period. The most significant

form of missionary effort was the exposure and sometimes conversion largely from Presbyterianism, of seminary students and graduates to Episcopalianism, as evidenced by Dod himself and by others. As for "family," the clergy of the time were as consequential as the parishioners. One gets the effect of a tight little world of Middle Atlantic and southern gentry of which Princeton and its Episcopalian church were outposts. All five of the incumbents have the curious distinction of being represented, either in person or in their families, in the Dictionary of American Biography. *Hare:* George Emlen himself, Robert (uncle), John (son of Robert), William H. (son of George). *Paterson:* William (grandfather of Andrew). *Peterkin:* George William (son of Joshua). *Hanson:* John (great-uncle of William Dent), his son Alexander and his son Alexander Jr. *Dod:* Albert (brother of William), Daniel (father), Thaddeus (great-uncle). Their connections by blood or marriage in the dictionary are numberless. This whole southern ambiance of Trinity, illustrated by Potters, Peterkins and Hansons, is also a special quality of this earlier period. Exemplary are the cordial relations with the local Presbyterian establishment, as evidenced by the invitation of the brand-new Trinity in 1835 to house the services of the First Presbyterian Church when it was destroyed by fire, and the contribution of a prominent member of the seminary faculty to the building of Trinity (not as a "clergyman," but as a "citizen," he was careful to

point out). Altogether it was a peaceful, not very exciting period of the church's history, but one in which it was firmly established, physically and spiritually.

NATHANIEL BURT

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1. Except that he lived in what later became the Presbyterian parsonage on Library Place. (See Rev. A. Baker's Record Book, page 14, paragraph 1)

2. Italics added.

IV

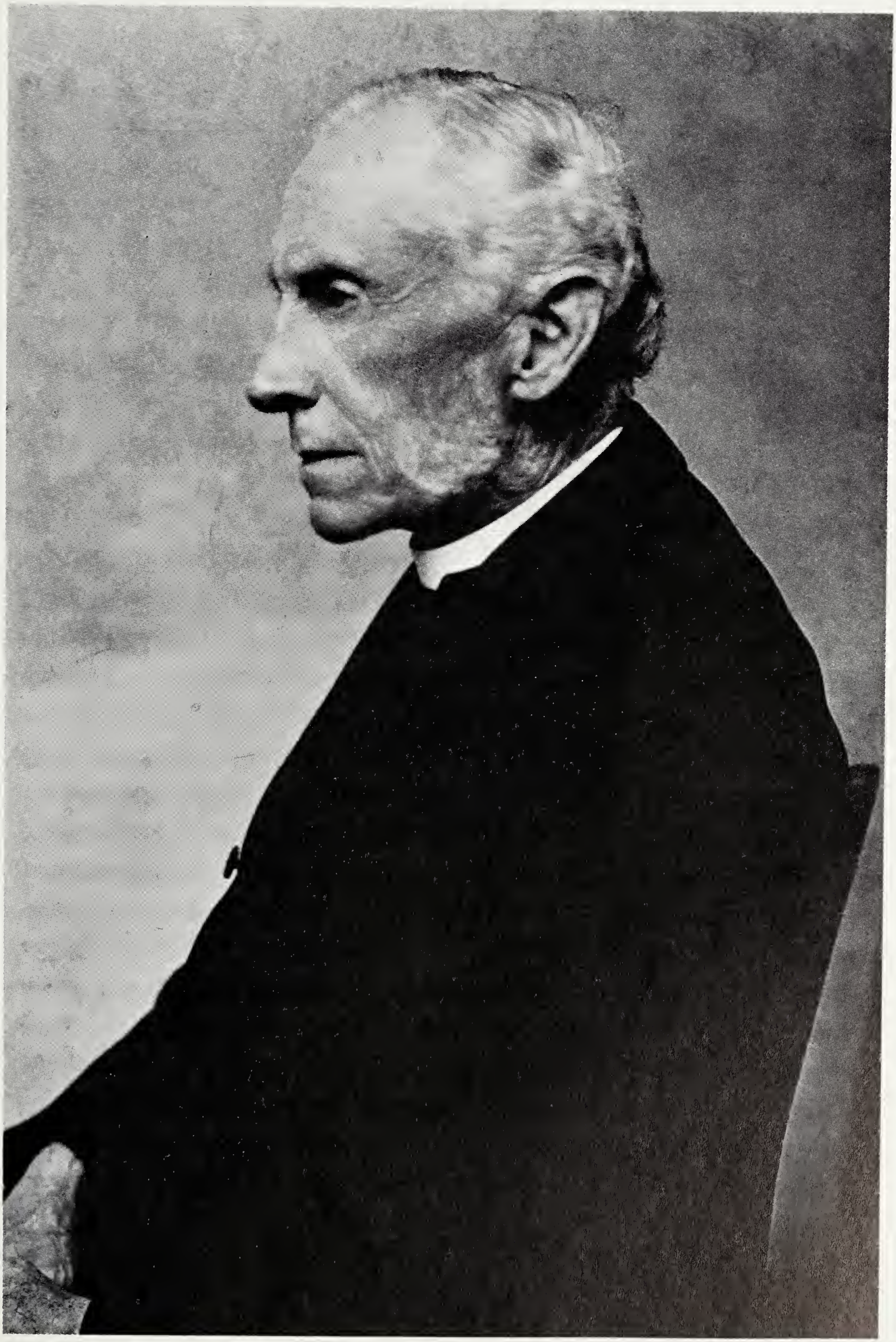
The Reverend Alfred B. Baker, D.D.

1866–1914

ON EASTER DAY of 1866 the Rev. Alfred B. Baker was instituted as the sixth Rector of Trinity Parish, Princeton. His incumbency was to last until 1914, almost fifty years. The Parish had had five Rectors.

The few Episcopalians living in Princeton talked of founding a parish, indeed established one on paper in 1829, but no positive action was taken until 1833 under the leadership and encouragement of the New Bishop, the Rt. Rev. George Washington Doane. Anglicanism or its descendant Episcopalianism was not enthusiastically embraced in a center where a Presbyterian College had become an incubator for many students destined for the Presbyterian Ministry.

During the 1860s and after the Civil War, however, Trinity had gained the esteem of the community and Dr. Baker, the sixth incumbent, rejoiced in the peace



The Reverend Alfred B. Baker, D.D.

that now prevailed and in the influence of the Victorian era in England. Like Victoria herself, his term of office lasted longer than those of any of his predecessors or followers—forty-eight years from 1866 until 1914. Dr. Baker was only twenty-nine years old when he started. He was soon faced with the question of enlarging the original church, now much in need of repair; or demolishing the existing structure and building a new and larger church. The final decision was to build a new church. Our present Trinity is an enlargement of the Victorian Gothic structure that replaced the original church demolished in 1868.

Dr. Baker, the son of a banker, was born in Matawan, N.J. in 1836, and graduated from the College of New Jersey (Princeton) in the class of 1861. He entered the Princeton Theological Seminary in 1861 and then transferred to the General Theological Seminary in New York and was ordained a deacon of the Episcopal Church in 1864 and a priest in 1865. The Baker family had moved to Westfield, N.J.

He received many honors at Princeton, stood sixth in his class at graduation and delivered the Philosophical Oration at the commencement exercises. He received several prizes in literature and oratory and was a young man of great promise.

His first call was to the curacy of Christ Church, New Brunswick.

Dr. Baker was well-known in Princeton not only as a distinguished scholar, but as a younger brother of Lewis Carter Baker, who had married Mary Rachel Conover of an old Princeton family that had helped to

found Trinity. These are merely some of the reasons he was called to the Rectorship of Trinity at such a young age. All this may explain his early call, but his acceptance was no doubt influenced by the fact he had fallen in love with Emelia Stubbs, the daughter of the rector of the parish where he had been a curate. Dr. Baker was devoutly Anglican.

Our present Rector, the Rev. John Crocker, emphasized this in a sermon commemorating our 150th anniversary:

> "At this time in our history a number of religious forces were sweeping our country. Most important were the non-denominational benevolent societies. They launched a variety of crusades in temperance and were fueled by liberal theology, by an atmosphere of optimism about what people could do to reform society, a growing revivalism which moved and motivated people. Societies and conditions like this fulfilled useful purposes, that no one could deny, but they had become very powerful and were presuming to be like churches. In the process, both the historical roots of the Church and much of Christian doctrine were being lost. As a strong Anglo-Catholic, Bishop Doane reacted against this kind of liberalism. He envisioned the Episcopal Church generally and constantly to take the role for historic orthodoxy in a time which had forgotten its history."

Dr. Baker's churchmanship followed earnestly that of Bishop Doane. A quotation from the records of Trinity Church, Princeton 1833–1908 contain the following statement by Dr. Baker:

> "English christianity is both Catholic and Reformed—and among its characteristics are the union which it has preserved between Evangelical truth and apostolic order: the tenacity with which it holds to the essential things in the Christianity of the past and the freedom with which it adopts the best results of the religious renaissance of the reformation age."

Trinity, therefore, continued in what might be historically described as Anglo-Catholic christianity.

In a way Dr. Baker could be likened to a great headmaster of a school who felt it was his duty to get every student into college. He felt it his duty to get people into Heaven. His influence on the whole community, both in the parish and many other activities, derived from the good example of his life. Yet there was never a hint of self-righteousness and his humility was genuine. His eminence in the many activities in which he served in the town and in the diocese is powerful testimony to the quiet force he possessed. His presidency of the Cathedral Standing Committee and his position as secretary of the diocese are good examples.

Such involvements, more duties than honors, certainly were recognition of ability. In his twenty-fifth

year as rector, he was granted an honorary degree of Doctor of Divinity by the College.

The diocese had no cathedral, only a diocesan House in Trenton providing headquarters for administrative offices. As Trinity settled into its new and beautiful church, and as additional buildings were built and adjacent land acquired, the Cathedral Foundation became interested in Trinity as a pro-cathedral, the use of a parish church as a substitute for a cathedral. Despite this assumption, the first mention in our archives does not appear until 1910. At the vestry meeting in March of that year, Dr. Baker reported that he had received a letter from the Bishop, the Rt. Rev. John Scarborough, indicating a profound interest in having Trinity become the pro-cathedral of the diocese. Although a crypt for a cathedral had been built in Trenton, there was still no structure representing a major symbol in an important diocese.

As a follow-up to the March 1910 vestry meeting, Dr. Baker appointed an ad hoc committee, with Mr. Moses Taylor Pyne as chairman, to discuss this question with the Cathedral Foundation.

On April 4, 1910 at the next vestry meeting, the Rector reported having conferred with the Bishop in regard to the pro-cathedral plan, and ascertaining that the Bishop considered a pro-cathedral would have to surrender its parochial constitution, had not called a meeting of the ad hoc committee appointed at the March meeting, since none of its members believed that Trinity was ready for such a surrender.

Over his long tenure, Dr. Baker must have had many offers of higher preferment, but he remained steadfastly loyal to Trinity. We have a letter from the vestry written in 1890 when St. Mary's Hall in Burlington beckoned. It was probably written to the Bishop. We quote a sentence from this letter:

> "We hope you will make known to him (Dr. Baker) that in their opinion, it would be a great calamity, to the church they represent, and a fatal mistake, to sever the close ties of affection and confidence which bind this congregation to their beloved pastor."

On Easter Monday, 1867, the first anniversary of his Rectorship, Dr. Baker and Emelia Jane Stubbs, the daughter of the Rector of Christ Church, New Brunswick, were married in that church. The marriage might have taken place at an earlier date, but the new rectory of which William Strickland had been the architect-builder had suffered considerable damage by fire. Complete refurbishment had been accomplished through the generosity of Mrs. Thomas F. Potter, and the house at 22 Stockton Street was ready to receive the new couple. The whole wedding party drove by carriage to Princeton for a reception in the Rector's new home. This was the start of a remarkable partnership.

Our archives offer little about Mrs. Baker. Fortunately we have unearthed an obituary appearing in the Princeton Press on July 5, 1913. We quote only ex-

cerpts that express the sentiment of the whole community:

"A heavy wave of sorrow swept over this entire community on Sunday morning when the sad news came to us that our dear friend Mrs. Alfred B. Baker had died in Atlantic City on Saturday morning. It seems impossible to think of Princeton without Mrs. Baker; for almost fifty years she has gone out and among this people in loving and ever increasing ministry. Coming here as a bride, she threw herself with all her heart into the arduous tasks of a rector's wife. Trinity Parish, with all its outgoing and far reaching channels of christian and philanthropic work, has ever found her ready and willing to lead or follow as she was needed. But it was not only in her church work that Mrs. Baker showed her interest; we feel safe in saying there were very few homes in the town, especially where there was poverty, illness, death, or sorrow of any kind, where her loving sympathy, devoted helpfulness and unstinted liberality were not known. Going down Witherspoon Street on Sunday afternoon, coming home through the side streets and through John Street, we were struck by the falling tears and sorrowing faces everywhere; a veil of sorrow was over all humanity.

"Her funeral on Tuesday was a pathetic sight. Clergy from a distance, the poor of the town, her social friends, delegations from other Princeton churches, and many former residents returning for the

occasion, all testified more deeply than words could speak the love and affection for Mrs. Baker that crowded the church and surrounded her last resting place in the Princeton cemetery."

The family life in the rectory must have been a happy one. Two sons were born, both growing into handsome manhood. Alfred Stubbs Baker, the elder of the two, became an accomplished musician and composer, chiefly in church music. He contributed much to the development of music and the choir of Trinity. The second son, William Osborne Baker, entered the ministry. He and two other ordinands, probably members of the parish as undergraduates, were presented for ordination by Dr. Baker.

THE MISSION CHAPELS

Dr. Baker and his saintly wife were deeply concerned by the apparent lack of Christian attention for the disadvantaged. This concern led Trinity to reach out to communities in the bordering neighborhoods that were unchurched. The Basin community, which flourished up through the Civil War, had started to disintegrate as the canal could not compete with the railroads. The declining settlement offered opportunities for Trinity to become active in missionary work. By contrast Rocky Hill, five miles away, and a growing center of a rich farming area, was another opportunity. A third opportunity developed when the

railroad tracks of the Camden and Amboy Railroad were moved from the banks of the canal. The town became connected by a three-mile branch of the railroad from a new Princeton station to Princeton Junction. Residential communities were springing up along these new tracks. Trinity saw the need for another mission chapel in the area of Monmouth Junction and Kingston within six miles of Princeton. St. Barnabas, Sand Hills, became the third mission chapel.

A group of Episcopalian undergraduates in the college formed an association in 1871 under the name of the Rector's Aid Society. Dr. Baker was the only ordained priest in the parish and he certainly needed aid. The mission chapels generated new responsibilities, carried out by many women who organized Sunday Schools and Bible classes in many homes even before the chapels were acquired.

The chapel in the Basin was originally built as a chapel in the town on upper Canal Street (now Alexander Street) by the Baptist Church. As the Basin community evolved it was moved to lower Canal Street. It was then rented by Trinity as a mission chapel and soon afterwards bought by Mr. Francis S. Conover and given to the church. Trinity had made its presence felt in the Basin through the selfless concern of a group of ladies, headed by Miss Rachel Stevens, who deserves to be remembered as the founder of Trinity's mission there. With the formation of the Rector's Aid Society, several members under Dr.

Baker's leadership became lay readers and, in 1871, services were held in all the chapels. Other affairs such as social gatherings were entertained by student orchestras and group singing.

Without the canal and railroad activity the Basin community declined. The chapel and Trinity's influence there was perhaps more needed in this depressed community than in any other area.

Trinity Church, Rocky Hill, was built by members of that community, aided by the support of the Mother Church. It was consecrated in July 1864. A Rector was installed and a parish organized with wardens and vestry. However, it did not continue long as a parish, probably because the community was not large enough to support it. Rocky Hill Chapel then became a mission chapel and the responsibility of Trinity lay readers and ordained missionaries of the diocese. It was reported to the annual convention of 1867 as a mission of Trinity.

Despite the fact that no money had been raised, the cornerstone for St. Barnabas Chapel in Sand Hills was laid in 1872. There existed a large and prominent farming family named Bolmer in the area. They were members of Trinity, and William B. Bolmer, one of the sons, became a priest as well as a farmer. The community under Bolmer's leadership raised the funds to build the Chapel. The Rev. William Bolmer became an assistant to Dr. Baker, and was so reported to the Diocesan Convention in 1874. He took charge of the Sand Hill and Rocky Hill missions. The 1874

report also states "the work in the missions is encouraging. St. Barnabas, Sand Hills, has been completed during the year, and services are well attended. A Sunday school and night service have been sustained at the Princeton Basin." Mr. Bolmer continued this fine work in the mission chapels for eight years.

While the mission chapels had their ups and downs during the 1870s and 1880s, they survived and eventually became the responsibility of the newest member of Trinity's staff, an ordained priest who was traditionally concerned with undergraduate relationships. The Rector's Aid Society was now known as the St. Paul's Society. In his journal Dr. Baker states: "owing to its situation in a college town, Trinity Parish has influenced many outside its own pale to seek the ministry of our beloved church. I have been unable to ascertain the number of Princeton men who are or who have been on our clergy list, but they are probably in the hundreds."

Finances

The principal source of financial information during the Baker years is the archive file of annual reports to the Diocesan Convention. These reports differ so much in format that only the total operating expenses each year, the total number of communicants, and the size of the Sunday school, give one a picture of financial and congregational growth. The reports do not

become consistent until 1870, four years after Dr. Baker's institution as Rector. For the sake of simplicity, the figures below cover only the years of 1870 and 1913, the last full year before his retirement.

YEAR	COMMUNICANTS	TOTAL OPERATING EXPENSES	SIZE OF SUNDAY SCHOOL
1870	166	$ 5,203	12 teachers, 85 pupils
1913	402	$14,055	14 teachers, 125 pupils

Operating expenses were generally covered by offerings at church services, pew rentals, and special unrestricted gifts. Any deficit was covered by the income from the endowment. Such annual deficits rarely exceeded $1,000.00 and often were also covered by individuals. It is estimated that operating expenses over these years averaged from $8,000 to $10,000. In 1913 offerings at church services amounted to $6,602 and pew rentals to $1,940. The endowment was reported in that year at $101,446 with an income of $3,962. In all these years Trinity reported no indebtedness.

The digging of the Delaware and Raritan Canal, which took two years and commenced operations in 1834, and its merger with the Camden and Amboy Railroad, was referred to in John F. Hageman's *History of Princeton* as "Stockton's folly." Robert Stockton and his father-in-law, John Potter, were responsible for the financing of this major undertaking. The canal be-

came the last link of an inland waterway from Canada to the southern states.

Hageman was wrong. From the date of the completion of the canal in 1834 and the operation of the railroad between New York and Philadelphia, Stockton's folly paid golden dividends to the original financiers, including many relations, a number of whom were Princetonians, and Potter's backers in the south. This rather sudden prosperity might be termed the first wave of wealth coming into Princeton.

Fortunately for Trinity Church, John Potter and his son-in-law, Commodore Robert Stockton, were Episcopalians, chiefly due to the influence of Potter's daughter, Harriet Maria Potter, who lured her husband away from a Presbyterian background and who was responsible for her father's interest in Princeton. He bought the Prospect farm and while his main interests were in the south, he lived much of his life in Princeton.

John Potter died in "Morven" in 1848 and Robert Stockton died in 1866, a few months after Dr. Baker's arrival as Rector. For the remainder of the century, however, Potter and Stockton money continued to play a major role in our finances, although Potter male descendants returned to the south when the Civil War was pending. Female descendants, with few exceptions, had married northerners, one of the families producing six daughters.

The death of Mrs. Thomas Potter in 1877 marked the community's recognition of ongoing Potter sup-

port. She was the wife of John Potter's son Thomas who had replaced the original Colonial homestead of the "Prospect" farm with a palatial stone mansion, which is the Prospect of today and the university faculty center. Mrs. Potter was the first mistress of this mansion. In his history, Hageman wrote "Mrs. Potter's death was greatly lamented by the Church which received so much aid from her and her daughters and by the community in which she was a personage of much prominence. Her death was more impressive and lamented because this Potter family, who have for so many years been an honor and strength to Princeton, seem with her, to have departed from this place. "Prospect," though still owned by the family, is closed and has ceased to be the representative of that wealth and social position which had belonged to it for half a century."

Alice Potter, Mrs. Potter's daughter, is also a good example of this family's connection with Trinity. She married Mr. J. Dundas Lippincott of Philadelphia. He and his wife became the strongest supporters of Trinity during the 1880s and early 1890s. Together they financed many of the buildings described in our chapter on grounds and buildings as well as leaving large legacies to the endowment. While in college and because of his close friendship with Dr. Baker and the Potter family, it was quite evident that Lippincott was very much a part of the Princeton community, perhaps more so than that of Philadelphia, where he lived and practiced law. They spent much of this time in

Princeton. "Prospect" was Mrs. Lippincott's home and Trinity her parish and Mr. Lippincott was soon to become a vestryman. At the time of his death in 1905, he was a warden. He served in these capacities for thirty-four years.

The following is taken from a sermon preached by Dr. Baker on the Sunday after Mrs. Lippincott's death in 1894:

> "In an age when faith is esteemed a weakness, and christian verities are viewed as obsolete, she preserved a calm confidence in God and Jesus Christ as the God Manifest in human form for our salvation. In the society of a great city (Philadelphia) where she would often meet the thoughtful sceptic or frivolous doubters, she never failed to confess her faith, but to assert it in quiet and becoming ways. She always had a childlike, unquestioning faith in God. She was an acknowledged leader in the fashionable world, but cared nothing for its pomp, show and glittering parade. In all worldly occupations and association she carried an unworldly spirit."

Far from being too specific in accounting for the growth of the endowment or the amount of money spent by the end of the century on grounds and buildings, it is hoped we have given a good idea of both the operating and capital situation. Between 1900 and Dr.

Baker's retirement in 1914, new residents of Princeton had been and were taking the place of 19th century leaders of whom there were many besides Potters and Stocktons.

After the Civil War, the Southern and native influences declined and Trinity became the home church and beneficiary of a new group of people of wealth and social position who came from the environs of New York rather than from Philadelphia or Charleston, S.C. Toward the end of the century, the Pynes, Morgans, Armours, and Russells settled on the west side of Princeton on large tracts of land, built or remodeled enormous county seats, and lavishly supported both Princeton University and Trinity Church.

These estates were part of the Stockton farm or adjacent to it. Library Place and streets connecting it to the Stockton homestead, "Morven", and Bayard Lane also contained many handsome dwellings. The town had grown to a population of about 6000 people from less than 3000 when Trinity was founded. These newcomers represented the second wave of wealth benefiting Trinity.

In 1908, Trinity's 75th year, the records revealed that since the founding in 1833 the parish had received from all sources close to $700,000 and the endowment stood at $100,000. In 1914, the year of Dr. Baker's retirement, records indicate that while the endowment was only slightly higher, money received from all sources brought the total since the founding

to somewhere in the neighborhood of $1,000,000. Since the pre-World War I dollar could be conservatively estimated as having a value of fifteen times that of today, $1,000,000 was a substantial sum.

The land and buildings acquired during the latter half of Dr. Baker's tenure strike us today as amazing bargains. A couple of examples are pertinent. In 1907 the church purchased the Baldwin property, a large frame house on land between Stockton and Mercer St. It is the present site of the parking lot and provided the land needed for adding two bays to the nave. The cost of the house and land amounted to $37,000. The cornerstone of the new Cram Chancel and Lady Chapel was laid in 1914, and the cost of this magnificent addition had been estimated at $35,000.

The addition of the two bays to the nave and the heightening of the tower to accommodate the chimes should be regarded as the crowning achievement of the building boom that took place during Dr. Baker's Rectorship.

It would seem that Dr. Baker's relationship with his parishioners and his quiet, spiritual force in the whole community was such that whenever he presented the needs of the parish, the money to meet them became available.

Most of the cost of all these improvements was made possible through the generosity of Mr. George Allison Armour who was senior warden at this time. The architect was the famous Ralph Adams Cram. It was properly recognized that "Victorian Trinity was

in transition toward a chronological end, but it also had achieved its final form architecturally." One must be impressed by the generosity of devoted churchmen like Mr. Armour. These men do not contribute large sums to enterprises which are not led by such as Dr. Baker. He created in them a love for Trinity. In a way they did not make Trinity what it is as much as Trinity made them what they were. When the chancel was completed, Mr. Armour stated it was dedicated "To the greater Glory of God and for the proper worship of the Holy Trinity in behalf of the congregation as an expression of affectionate appreciation of the long and faithful services of the Rev. Alfred B. Baker and his wife, Mrs. Emelia Stubbs Baker."

At this time Dr. Baker was in his seventy-eighth year and had served the parish for 48 years. He wrote that he had decided to retire. For the last eight years he had had as an assistant the Rev. Ralph B. Pomeroy who had done distinguished work with the university and who was highly regarded by the congregation.

Action was taken to ascertain Mr. Pomeroy's reaction, if called, to become Rector of Trinity. This must have been a foregone conclusion. The Rector himself undoubtedly was the first to recognize that the calling of Mr. Pomeroy would ensure the strength of the parish for years to come.

The Reverend Alfred B. Baker, D.D.

Rector Emeritus

The vestry voted to establish the position of Rector Emeritus to which Dr. Baker was immediately elected. The vestry also concluded in this final resolution to allow Dr. Baker to consider the rectory, where he had dwelt for almost fifty years, as his home and to continue his salary for the remainder of his life.

The following is a letter to the vestry, dated June 8, 1914, from Dr. Baker:

> "Permit me to say I am deeply touched by the resolution of the Vestry passed at its late meeting. I cannot adequately express my appreciation of the confidence and affection which the resolution so unmistakably declares and which has so often been manifest in the acts kindness, consideration, and courtesy, shown me through all the years of my long Rectorship. In the changed relation which we must now sustain to each other, there will be nothing I am sure, to weaken the bonds by which we have been knit together in the fellowship of the Church, and in the love and service of our Holy Lord.
>
> I pray for God's continued Blessing on all your future labors."

These resolutions and letters still do not express the capstone of Dr. Baker's greatest contribution, the complete offering of his life to his flock and his parish. It is a spectacular demonstration of the strength of

The Baker Memorial Doorway dedication on June 4, 1931.
From left to right: The Reverend Robert Williams, Mr. Henry P. Clayton, ??, Mr. George Allison Armour, Dr. Charles R. Erdman, Bishop Dagwell of Oregon, Mr. Willard P. Bradford (behind) Dr. Henry van Dyke, Bishop Paul Matthews, Mr. Alexander Phillips (behind) President John Grier Hibben, Mr. "Willie" Baker (Dr. Baker's son), and ??.

holiness which gives birth to real wisdom with no design or secular ambition, a wisdom that has great force and yet lacks any ulterior motive. One could not be in his presence, whether in parish affairs or socially, whether in joy or despair, without feeling the quiet strength of a man living in the image of God and his son Jesus Christ.

LEWIS B. CUYLER

V

The Reverend Ralph Brouwer Pomeroy

1914–1917

By 1914 the Rev. Mr. Ralph B. Pomeroy had served as assistant to Dr. Baker for eight years. He was a graduate of Columbia University in 1898 and from The General Theological Seminary in New York in 1901, being ordained a deacon and a priest the following year. After serving as curate at Emmanuel Church, Newport, R.I. for four years, he was invited to Trinity, Princeton, primarily to aid the Rector with Trinity's ministry to the university and the large group of Episcopalian undergraduates there, succeeding the Rev. Harvey Officer, who had resigned in 1906 to enter The Order of The Holy Cross.

A better choice could hardly have been made. In accepting Trinity's invitation, Mr. Pomeroy must have recognized how Officer, who had a talented dramatic touch and a lively imagination, had developed

the church-university relationship. In referring to this principal responsibility he wrote the following:

> "The growth of Trinity Parish and the increasing number of Churchmen in the University led to the calling of the Rev. Harvey Officer, Jr. as curate of Trinity, with special oversight of the St. Paul's Society. His labors were largely responsible for increased interest and efficiency. Gifted with great social charm, endowed with extra-ordinary intellectual powers, above all possessed of fervent zeal and deep spirituality, he was both splendidly equipped for, and eminently successful in, his work."

He must have been a hard man to follow. Despite the fact that Dr. Baker was drawing near retirement and that Mr. Pomeroy had to assume much of the administrative work in the running of the parish, he kept the St. Paul's Society up to the pitch reached by his predecessor. The parish and all of its organizations were, from all accounts, running smoothly and the aid given Dr. Baker by Mr. Pomeroy over and above his major responsibilities contributed significantly to this happy situation. A major contribution made by Mr. Pomeroy was an agreement engineered by him with the university whereby attendance by undergraduates at Trinity's Sunday services were credited to them as compliance with the university policy that every student attend chapel for one-half of the Sundays of the school year.

This agreement increased materially the number of undergraduates in the congregations, both at the early communion services and morning prayer. It brought this particular group more into the Trinity family.

With all going so smoothly, apparently no one seemed to be sensitive to the strain on Mr. Pomeroy and the price that was being paid, as assistant to the Rector, in attending to a wide variety of administrative responsibilities. Therefore a troublesome fact existed, probably unrecognized by the parish as a whole. Mr. Pomeroy had no zest for administrative responsibilities in spite of which he was very conscientious and attentive.

He had become a fine scholar and loved the experience of working in a university community. His work quite naturally was recognized by members of the university faculty and administration and he was soon invited to become a member of the faculty. This offer must have been a great temptation but his devotion to the priesthood prevailed and a compromise was reached, the church allowing him the time to become a lecturer in a course on religion at the university.

Despite the conflict existing in Mr. Pomeroy's life and the apparent insensitivity on the part of the governing body, it evidently came as a surprise to the Rector, wardens, and vestry when they received the following letter, dated February 13, 1913, signed by a large number of parishioners:

Gentlemen,

We are informed that the Rev. Ralph B. Pomeroy has received from the University of the South, Sewanee, Tenn., an offer of a Professorship in Church History, the acceptance of which he has now under consideration.

This report is most disturbing as we recognize his marked ability and his devotion to the interests of the Church.

We are convinced that it would be exceedingly difficult, if not impossible, to replace him.

Therefore, the undersigned earnestly hope that action in the matter will be taken to induce Mr. Pomeroy to continue his admirable work here.

This letter was signed by three columns of names, all of whom were devoted parishioners.

Dr. Baker immediately recognized the need for action, and that his resignation and the calling of Mr. Pomeroy would ensure the strength of the parish for years to come. He appointed an ad hoc committee consisting of Messers. Willard Bradford, M. Taylor Pyne, and Bayard Stockton to take up the question of how best to handle this petition. This committee held one meeting, but owing to the importance of the matter, did not feel in a position to make a report on February 23rd, when a special meeting of the vestry had been called. Dr. Baker, however, must have felt such delay might be caused by some reluctance in suggest-

ing his retirement. Accordingly, on February 21, 1913, he wrote a letter to the vestry which contained the following sentence:

> "Believing that the time has come when I ought to retire from the Rectorship of our Parish, I beg to send you, through the Senior Warden, my resignation."

This letter was accepted with appropriate expressions of understanding and gratitude. Action was immediately taken to invite Mr. Pomeroy to become the next Rector. The ad hoc committee was accordingly disbanded.

It is recognized that what has so far been written about Mr. Pomeroy and his Rectorship has chiefly been devoted to his curacy; the relationship with the university, the St. Paul's Society, and the running of the parish. Dr. Baker was 78 years old at the time of his resignation, and Mr. Pomeroy had been taking on the responsibilities of the Rectorship for at least four of the eight years in which he held the title of curate. It was also decided to delay this succession until July 5, 1914, the 50th anniversary of Dr. Baker's ordination to the ministry. Certainly Mr. Pomeroy and the vestry must have reached an understanding that he would succeed Dr. Baker, and he was willing to wait for this later date. Dr. Baker had a number of matters that he wanted to clear up and Mr. Pomeroy badly needed a vacation and had been planning an extended trip abroad.

As time went on, however, Mr. Pomeroy began to feel he was drifting more and more into administrative duties. He must have given much thought to the direction his life was now taking. He must also have wondered whether he had not made a mistake in not accepting the professorship at The University of the South. Being a very conscientious man, he was being pulled in two opposite directions. This was evidently his state of mind when he received what he termed an election from The General Theological Seminary to the post of Ecclesiastical Policy and History. This whole situation is clearly expressed in a letter he wrote the vestry, dated May 31, 1917. It gives such a clear exposition of the conflicts going on in his own heart, of his feeling that this offer presented an opportunity where he could best serve the whole church, and that it presented a career in a field which he preferred to the responsibility of running a parish.

> To the Wardens and Vestrymen of Trinity Church
>
> Gentlemen:
>
> At the last meeting of the Board of Trustees of the General Theological Seminary, I was elected to the post of Ecclesiastical Policy and History.
>
> It is my conviction that I should accept this work and I therefore beg leave to offer my resignation of the rectorship of this parish.
>
> In considering his work, a clergyman is bound to consider the welfare of the church,

the parish and himself, and to think of them in that order. In this case I have endeavored to do this quite honestly. It seems to me I can do more for the Church by associating myself with the new era now happily begun in our largest and most important seminary. The new dean is anxious to inaugurate a number of very important changes and is good enough to express the belief that I can help.

This Parish has many possibilities and should have very varied activities. To secure the best results it should have at its head a man of marked executive ability and a good deal of physical vigor. These are two qualities I most conspicuously lack.

I feel the work in the Seminary is work to which I am more equal mentally and physically and therefore in which I shall be happier and more useful.

The eleven years which have passed since I came to Princeton have produced great changes in the fabric and life of the parish. It has been a great privilege to have had a share in this life and to see this wonderful transformation, though my own share in it has been but slight. But even more deeply do I feel the long series of kind and helpful words and deeds said and done by you. These I shall ever cherish and one satisfaction I have is that my work in New York will be near enough for me to watch this

> parish go on to a splendid future and to maintain to some degree at least those personal connections which have been so great a joy.
>
> Very faithfully yours,
> Ralph B. Pomeroy

We have quoted only the most decisive parts of this letter. He speaks positively of the several opportunities for the future growth of Trinity which should take place. The old conflict between academia and operating responsibilities persists. Indeed it is clearly indicated that this conflict is beginning to affect his health and state of mind.

How much the parish knew of this development is not clear. Mr. Pomeroy's decision was not made public until the vestry announced it in a notice dated July 9, 1917. Almost six weeks had elapsed since Mr. Pomeroy's letter expressing his desire to accept the seminary's invitation. The announcement was succinct but sincerely warm:

> July 9, 1917
>
> We have received the resignation of our Rector, The Rev. Ralph B. Pomeroy, which we, with profound regret, are *compelled* to accept at his earnest request.
>
> Mr. Pomeroy has been connected with Trinity Church, Princeton, for the last eleven years, three years as Rector, and during that period has been untiring in his efforts for the

good of the parish. He has inaugurated various plans for the development of the work in different directions with excellent success. His sermons have been of such a high standard that his successor will find a critical audience. His special gift has been his work among the students. Many a young man has been marvelously influenced by him. In this special work our Rector has been quite unique.

We part with him with much regret, wishing him Godspeed in his new mission, and feeling sure that the General Theological Seminary has made a wise selection, and we congratulate them on their good fortune, while we grieve for ourselves.

This was a sad parting. The congregation had lost a brilliant teacher, an attractive and magnetic leader after only three years as our Rector. He flourished in his changed career and was a distinguished influence in seminary education. He married not long after his departure from Trinity and lived in West Orange, New Jersey, where he and Mrs. Pomeroy were members of Holy Innocents Church.

His joining the seminary faculty turned out well, and we can feel that one of our former leaders at Trinity entered a more fulfilled life. He died at age 58 and a Requiem Mass was held at Trinity, attended by many loving friends.

LEWIS B. CUYLER

VI

The Reverend Robert Williams

1918–1939

THE REV. ROBERT WILLIAMS was also connected with General Seminary inasmuch as he was a graduate in the class of 1914. Born in Cincinnati, his early education eventually led him to the University of Virginia Law School from which he received a degree in 1909. He engaged in law until 1911. After seminary he was briefly on the staff of St. Paul's Cathedral, Cincinnati. This is probably where he first met the then-Dean, the Rev. Paul Matthews, who became Bishop of New Jersey in 1915. This was the same year in which Mr. Williams came to Princeton to be Mr. Pomeroy's assistant. He was priest-in-charge for six months after Mr. Pomeroy left. Part of the pastoral duty was to conduct the work of the St. Paul's Society with Episcopalian undergraduates.

Bishop Matthews felt that other educational institu-

The Reverend Robert Williams

tions in the Diocese of New Jersey should develop organizations similar to the St. Paul's Society, and that they should be placed under the supervision of the diocese rather than the local parish. He and Mrs. Matthews donated a substantial fund to create a Foundation for this purpose in 1924. It was named the Procter Foundation in honor of Mrs. Matthews's brother, Mr. Cooper Procter, head of the Procter and Gamble Co. and an outstanding trustee of Princeton University. This was not only a major move during the Rectorship of Mr. Williams but a considerable financial contribution to Trinity. The student chaplain's salary, his housing, and any expenses incurred by his work, were taken over by the Foundation. This made available to Trinity funds for other needs. Mr. Williams became a board member of the Foundation which was considered an important part of the diocese. The Episcopalian university students worshiped in the University Chapel more than at Trinity but the relationship between church, chapel, and diocese was a compatible one.

Unlike the Rev. Alfred Baker who was to remain in the rectory until his death, Mr. Williams lived here and there, including in a yellow house on Mercer St. opposite the church, and also in one at 87 Library Place. These houses were within half a mile of both the rectory and "Merwick," the Bishop's house. The Bishop's wife and six children attended Trinity regularly. Some men have been daunted by these proximities but not the tactful Mr. Williams.

In 1928 Mr. Williams married, in England, an English widow, Mrs. Naomi Watts. She had one daughter, Naomi, who later contributed much to the creative and decorative arts of the parish, such as pageants. On Dr. Baker's death, the Williamses moved into the rectory. This was celebrated by a housewarming, well-deserved, as Mr. Williams had had no rectory for eleven years.

In Mr. Williams's time, besides the vestry, there was a choir, a church school, and the Altar guild, Women's Auxiliary, Girls' Friendly Society, Galahad Club, and Mens' Club. These last four gradually disappeared. The Womens' Auxiliary later became the Episcopal Church Women. The Galahad Club later became the St. Vincents' Society or Acolyte Guild. The Girls' Friendly Society was particularly active in the '20s. One of its members, British-born Ethel Sydney, was confirmed in 1926. Her devotion to Trinity was such that fifty-five years later when she died she left a legacy that made possible the completion of Trinity's Master Plan.

After World War I there were, naturally, changes throughout America. The Wilson era had been one of special interest at Princeton because of Wilson having been President of the university. In the Harding era Princeton began to grow. Mr. Williams's work grew too as his congregation increased. There was too much work for one man. During his incumbency at least fifteen curates came and went, mostly young and here for the training.

Cast of skit presented by members of the Girls' Friendly Society, circa 1926.

Mr. Williams resolutely regarded his ministry as one for all the people: the poor, the sick, and the needy as well as the more fortunate. He was a great believer in parish calling, and, when he thought it would help, he brought along Mrs. Williams.

Good music was encouraged. Mr. Raymond E. Rudy came in 1924 (see music chapter) and stayed for forty years. This marked the start of Trinity's modern music program. Women had sung in the choir but it had mainly been composed of men and boys. What is interesting is that for a long time the choir members were not all Episcopalians. Mr. Williams himself wrote music for a litany hymn, a descant for "The Church's One Foundation," and other hymns with ar-

rangements by C.R. Gale, and a friend of many years, the Rev. Holmes McGuinness.

The vestry had been made up of some exceptionally faithful men who were in office for astonishingly long terms. An example was Mr. Henry Clayton, who died at age eighty-six after having been a vestryman from 1894–1940—before, throughout, and after Mr. Williams's twenty-one year rectorship. He owned and ran Clayton's Store.

Mr. Willard Bradford was a vestryman from 1909 to 1931, when he became warden for two years. He was also a trustee of the Procter Foundation and worked tirelessly for Trinity as did his wife. She was born a Conover, cousin of the Rev. Thomas Conover of Bernardsville who preached at Trinity's centennial morning service on June 11, 1933. Mrs. Bradford was a power in the Women's Auxiliary, but she took a dim view of Boy Scouts, who, she said, made too much noise in the Parish House. Later, when dying, she was heard to remark, "I don't mind death but I hate the preliminaries."

The enthusiastic celebration of the centennial of Trinity Church in 1933 included two Communion services, followed by a reading of the church's history and a garden party. At a festival evening service, Bishop Matthews preached and dedicated a memorial celebrating Trinity's first hundred years.

By this time the new 1928 Prayer Book was in use. In fact, Trinity had started using it in 1928 right away. One parishioner bought two hundred and fifty

copies for general use. Many others, such as Altar Guild members, gave the rest.

Mr. Williams could take pride in the growth of his parish between World War I and the centennial for in 1933 there were seven hundred and twenty-five baptized members and four hundred and eighty-five communicants. An anonymous gift of $5,000 was given in appreciation of Mr. Williams and also because of the centennial.

The Church school had grown and expanded into Ivy Hall.

The Women's Auxiliary had weekly sewing meetings (see Mrs. Craig Wright's letter). It had monthly corporate communions, lunches, speakers, Japanese teas, and other money-raising projects. The Girl's Friendly Society raised money to provide necessities for institutions, hospitals, etc. They redid a room in their Holiday House, an obvious need since the room had previously been nicknamed The Morgue. They even raised $200 to buy parish house lights.

Parishioners were accustomed to pleas from the pulpit to meet small financial needs. For example, when pews were still rented, each renter was asked to finance his own kneeling cushion to replace the old one.

The Altar Guild ladies were a dedicated group. They had to be approved by the Rector and were responsible for all vestments as well as for what went on the altar. One woman, at least, scrubbed the steps of the high altar. Flowers were sent to hospitals and

shut-ins after the services. Miss Helen Barnhart, Mrs. Bertha Dohm, and Miss Dorothy Everline came almost daily to do Altar Guild work; they were remarkable in their devotion.

Male parishioners were busy too (see Appendix on organizations). Sixteen were lay readers. Among those active for years in Boy Scout work were Mr. Richard Newman and Mr. Thomas Rowland.

Two things were obvious about Mr. Williams: his love of music and his love of people. An example of the latter was demonstrated in a *Bulletin* report.

> "Boys out of High School came to the rector seeking summer work. Through the generosity of parishioners enough money was raised so that these boys were put to work on the church grounds. They were busy for nearly a month at $1.00 a day plus lunches. I want to thank those who contributed towards this worthy cause. It does seem strange that young men with high hopes should be denied the opportunity to work. [signed] Robert Williams."

This wage was not ungenerous for 1933.

The General Convention was held in Atlantic City in 1934, so near Princeton that 60 parishioners attended. No thoughts of gambling then!

In 1935 there was a diocesan milestone in that the cornerstone of Trinity Cathedral in Trenton was laid on Oct. 5th. In the same year the mission chapel in the Princeton Basin was moved with the permission of

Former interior of
Trinity Church

the Bishop and the Standing Committee of the Diocese. It had outlived its usefulness and had become dilapidated. Its lumber was given to the Choir Camp, Nejecho, in Montoloking. Its altar went to St. Thomas Church, Alexandria (in Hunterdon County, N.J.) and its lectern and pews to St. Monica's Church, Trenton.

In 1935 Mr. Bradford Locke, one of those Harvard men who had the temerity to live in Princeton, went on the vestry (see Kinsolving chapter). He rendered Trinity and the diocese energetic service until his death. One of his sons was ordained to the ministry from the diocese. Another one played the chimes.

Among others who worked hard on the vestry were Messrs. Charles Huber, Robert Clayton, and Burt Myrick. There was also a parish council composed of representatives of various organizations and four delegates-at-large.

The Every Member Canvass was now the church money-raising method. In 1936 the custom of publishing names of pledgers was started but luckily later abandoned. Budgets were planned with care. In 1934 it was triumphantly announced that $69 had been pledged in excess of budgetary expectations.

Also in 1937 it was decided at the annual meeting that its date be changed from Easter Monday to the last week in Advent; this was in accordance with the practice of other parishes.

Mr. Williams was a member of the Standing Committee of the Diocese, and a trustee of the William Alexander Procter Foundation, the General Theological Seminary, the Foundation of Trinity Cathedral, Trenton, and a deputy to the General Convention in 1931, 1934, and 1937.

A cerebral hemorrhage caused his death in 1939 while he was driving his car, or "machine" as he called it.

Mrs. Craig Wright of Trinity wrote these reminiscences of the Williamses when asked by Juliana McIntyre who was collecting data for Trinity's 150th Anniversary celebration:

The Reverend Robert Williams

Long Point
Grindstone Island, Clayton, NY 13624

"Mr. and Mrs. Williams were very down to earth—simple, direct and he took his pastoral duty very seriously, which made him a great joy to his parishioners. She was full of fun—with a great sparkle in her eyes. They visited us once up here, where another young friend read our palms. Her remark to Mr. Williams was 'My goodness, in your profession too.' Asked what she meant she said: 'you are very shy and preaching is a recurring agony to you.' He was astonished and said that preaching had always been his bête noire.

Around 1930 I was directing the Women's Auxiliary and we had a large sewing group: Mrs. Cuyler, Mrs. Pierce, Mrs. Barnman, Miss Kuebler, Mrs. Labaw, Mrs. Barney, and Mrs. Bill all came. We cut out our dresses and other things from baby sizes to about 48s. Frequently they were sewed by people without much imagination, so that the collars would be stitched to the legs of the bloomer. I spent my evenings taking out and pinning things over. But we had good fellowship and it kept people interested before the days of the hospital volunteers. We did many mission boxes and were proud of them.

Naomi, Mrs. Williams' daughter, was artis-

tic and put on a performance of "Hansel and Gretel" in Bishop Matthews's garden. It was a great success. All the Sunday school participated. The fairies, 3 and 4 year olds, wore very diaphanous costumes and were greatly admired. The sandmen had on dark makeup and had to change quickly to be angels, the first dark angels in theatrical history.

All the children adored Mr. Williams; he was so gentle and understanding. They were delighted when once a bluejay flew into church and accompanied him through the service.

Mr. Williams' death was a great shock to us all. He and Mrs. Williams were driving near where Red Hill Pond is now and she saw that his foot was in a strange position. She pulled it off the accelerator and turned the wheels to the side of the road. Such a peaceful way for an excellent Christian to go to his reward. I can not say how much he meant to so many people. God bless him."

CATHERINE RUDY
MARGERY P. CUYLER

The Reverend Robert Williams

The St. Paul's Society and The William Alexander Procter Foundation

The St. Paul's Society of Princeton College was founded in 1875. Its members were undergraduate churchmen from the College where the number of Episcopalian students had increased dramatically. Many were considering the ministry as a vocation. Several also had been members of the Rector's Aid Society, originally a group of older men who primarily helped with the administrative and business responsibilities of the parish. It has been often stated that The Rector's Aid Society was the forerunner of The St. Paul's Society.

Such undergraduate membership, therefore, implemented the important link between our parish and the university. What records exist would indicate that the early thrust of The Society was educational. Papers on religious topics were presented and discussed. Visiting clergy were invited to monitor retreats. Members were also active in the Sunday school faculty and as acolytes at church services.

During this early period, Trinity became deeply concerned with the need for mission work in neighboring communities. The acquisition of three Mission chapels during the 1870s has been covered as a major step in the growth of the parish during Dr. Baker's Rectorship. Sufficient to say here that the student members of The Rector's Aid Society found opportu-

nity to be of real aid in this mission work. It would seem that such activity was not considered a major aim of The Aid Society. Dr. Baker had obtained authority for well-qualified students to become lay readers and take on additional responsibilities having to do with the formation of the mission chapels, where lay readers could conduct services, could preach, and others could become teachers in Sunday schools. This all led to the student group adopting the name of The St. Paul's Society of Princeton College, independent of The Rector's Aid Society, our parish and the university.

The work of The St. Paul's Society continues today on a broader scale. During his incumbency as Bishop of the diocese, the Rt. Rev. Paul Matthews saw the great need for similar work in colleges and universities located in the diocese. This involved interesting undergraduate churchmen in other institutions, Rutgers University being the first, to gather into groups similar to The St. Paul's Society. To finance such groups the Bishop raised the money to broaden this whole activity in his diocese. He formed The William Alexander Procter Foundation, named in memory of his father-in-law, a major benefactor endowing a new diocesan enterprise. The stated purpose of the Foundation was "to provide under the doctrine and discipline of the Protestant Episcopal Church the spiritual and scholastic development of students at Princeton University and students of other colleges and universities within the Diocese of New Jersey."

With this significant development, The St. Paul's Society became a diocesan activity, no longer supported by Trinity but by The Procter Foundation.[1] A close relationship remains because the Rector of Trinity is ex officio a trustee of The Foundation. The St. Paul's Society is now known as the Episcopal Church at Princeton University, many members of which take on the same responsibilities in our parish, although Trinity has been relieved of the sole responsibility of diocesan college work. The broadened work of the Foundation is supervised by a student chaplain and the headquarters is in a large house on a street that borders the Princeton campus. The St. Paul's Society effort begun by Trinity well over one hundred years ago is still very much alive. Services are conducted in the Marquand Chapel of the university. Trinity would not now have room for the growing congregation, but it can be very proud of what it started so long ago. In referring to The Procter Foundation, a recent history of the diocese states, "The student congregation continues to grow in an era of renewed interest in the Christian Faith."

LEWIS B. CUYLER

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1. The Procter Foundation library is contained in a room in the Foundation House, 53 University Place, with books from the private libraries of George A. Armour, the Rev. Walter Lowrie, Professors Paul Elmer More, and George Thomas.

Subject matter: religion, especially Anglo-Catholicism.

VII

The Reverend Arthur Lee Kinsolving

1940–1947

THE REV. RODNEY COBB had only been a curate at Trinity for a month but carried on the duties of priest-in-charge.

When the Rev. Robert Williams died suddenly, the Rt. Rev. Wallace Gardner, then Bishop of the diocese, requested and attended a special meeting of the Trinity vestry. He told the vestry that Trinity had the opportunity of becoming the leading parish in the diocese and should have no hesitation in aggressively going after the sort of Rector who could meet this challenge.

The guidelines set down by Bishop Doane in 1833, at the time of Trinity's founding, had been followed conscientiously throughout the eras of Dr. Baker and Messrs. Pomeroy and Williams. As the psalmist said, "the congregation had not put away his statutes." But

The Right Honorable Geoffrey Francis Fisher, Archbishop of Canterbury, and the Reverend A. L. Kinsolving

Princeton was rapidly changing and growing. It had become a suburban commuters, town as well as a college town. Considerable thought was given as to whether the guidelines were not too Victorian for this modern period. The guidelines were needed as a base, yes, but also a charismatic leader was essential, broad enough in his churchmanship to attract the rather sophisticated commuters. This leader, however, should not neglect the flock that had worshiped in Trinity for years. The Rev. Arthur Kinsolving was such a man.

He was active in the national church and firmly ensconced in Trinity Church, Boston, where his record was impressive, and the thought of approaching him to be the new Rector seemed at first presumptuous. Why would he want to come? However, since he was a southerner with a broad liturgical background, possibly he would have had enough of New England tradition by now. He and sixty-four other clergymen were considered by a conscientious committee that was chosen partly from the vestry and partly from outside the vestry, in an effort to represent the parish fairly. The trustees of the Procter Foundation, although not having jurisdiction in the matter, added their unanimous and enthusiastic endorsement, expressing hope for the closest possible cooperation between Trinity and the Foundation in the work of the church among the university students. The committee decided by unanimous vote to call Dr. Kinsolving. They were encouraged by the Bishop. The head of the committee was a warden, Mr. Brad-

ford Locke. He and Mr. Lewis B. Cuyler, also a warden, set off to Boston, met with Dr. Kinsolving, and, to their surprise, found him rather intrigued with the idea of Trinity, Princeton. If all were agreeable he would like to come to Princeton and explore the situation. His visit gave the committee much confidence. The impression he made soon resulted in a call which was accepted. As was well-known he took a special interest in working with people of college age. The fact that Princeton is a college town may have had some influence in his decision.

The Rev. Arthur Lee Kinsolving (called Dr. Kinsolving when not called by his nickname of "Tui") therefore moved into the rectory on Sept. 1, 1940 with his wife, Mary, and small children, Lee, Augustus, and Anne. He came from a family of Virginia clergymen. Incidentally, Jamestown, Virginia, was where the Holy Communion was first celebrated in the United States by Episcopalians in 1607 under a stretched sail. His great grandfather, George Washington Lee Kinsolving, was what was called a "Tidewater aristocrat." Then there was the Rt. Rev. George Herbert Kinsolving, 6 feet, 4 inches tall, who became the Episcopal Bishop of Texas. His brother, the Rt. Rev. Lucien Lee Kinsolving, founded the first Protestant mission in Brazil and stayed there for thirty-one years. His son, the Rev. Arthur Barksdale Kinsolving II, became dean of the cathedral in Garden City, Long Island. Tui's own father was the beloved Rector of old St. Paul's Church in Baltimore and the father of four

girls and another son besides Tui. So, if a parish expresses a certain type of community, Tui was early accustomed to community by being one of a large family.

His college education was at the University of Virginia where he was a Phi Beta Kappa student and on the tennis and track teams. He did not decide to study for the priesthood until almost graduation time. He won a Rhodes Scholarship and attended Oxford, but he received his theological training at the Virginia Seminary. At age 25, he was called to be Rector of Grace Church, Amherst, Massachusettes and Director of Amherst College religious activities. He reputedly guided fifty-six men into the ministry in his six years there. He later became a trustee of Amherst as well as of Vassar.

Boston's Trinity Church called him next. It had 2000 parishioners and a budget of $130,000. He cut his salary by one third. He said that as a bachelor he needed no more. In 1937, however, he did marry.

The college student ministry that had been dear to Tui in Amherst continued in Princeton, side by side with the Trinity parish duties which he enthusiastically set out to accomplish in 1940.

One of these accomplishments was the death of pew rent in Trinity, where 40 people had rented 113 of the 410 sittings. This had brought in an average of $1,150 annually. Of the 181 N.J. Episcopal churches only nine, including Trinity, still had rented pews at this time.

These were not easy years for any rector. Ten percent of the Princeton population was active in war service. One hundred and twenty-three parishioners, two of whom were killed, were among these. There was considerable turnover in population in Princeton due to the demands of a country at war. One of the many men who went into the armed services was the Rev. Wood Carper, the Procter Foundation chaplain. The two clergymen, the Rev. Arthur Kinsolving and the Rev. Walter Lowrie (son-in-law of former vestryman George A. Armour, and Rector Emertius of the American Church in Rome, as well as being a famous translator of Kierkegaard) shared the Princeton University student chaplaincy.

On the day of the allied invasion, Trinity's bells were rung at noon and a short service of intercession, to which the whole town was invited, followed. During the following week there were daily noon services preceded by bells. In subsequent weeks, services were held Tuesday and Friday at noon.

Trinity's Rector assumed extra civic duties as well as pastoral ones. He was a volunteer policeman as was his faithful warden, James Carey, and he was active in the Red Cross and Community Chest. In 1945 Princetonians were asked to help financially to meet the needs of the low countries that were suffering from the German Occupation.

Under wartime restrictions, gasoline and fuel were rationed and the church was heated only on Wednesdays, Sundays and holy days. The Friday noon ser-

vice was held in the parish house. Parishioners received this announcement:

> "The following precautionary steps have been taken. All fire fighting equipment such as sprinklers, hoselines, and extinguishers, have been inspected. Where replacements or repairs were necessary they have been made. Sand pails and shovels for special protection against incendiary bombs have been placed in accessible locations. First aid supplies (stretchers, blankets, restoratives, etc.) have been provided."

The armed forces members from Trinity were prayed for by name in rotation. Gifts and messages were constantly sent to them. The Women's Auxiliary knitted, sewed and sent clothes to needy Europeans. The women also cooperated with the Fort Dix Recreation Committee, doing as much volunteer work there as rationed gas permitted. Trinity's Boy Scout Troop distributed Red Cross literature and collected paper to be recycled for the war effort. In 1943 Trinity contributed $1,316.74 toward the support of the 300 Episcopalian chaplains in the armed services. The Army and Navy Commission had urged backing for this. By 1944 there were almost 500 Episcopal chaplains in the armed forces.

Dr. Kinsolving was much in demand as a speaker, being as handsome as he was sincere, in schools and colleges. Always he would get substitutes when away

so the parishioners were privileged to hear good sermons from visitors. But he was not what might be called a façade for the Episcopal church. He was a priest to all people regardless of faith. He was a comforting pastor to the sick, the dying, and those in sorrow. He was willing to journey to them whether they lived in Princeton, outside it, or in Trenton. This side of him should be better known.

Despite pressures of war the ordinary life of the parish continued, such as what to do with the babies if the mothers wanted to go, unhampered, to church. So Mrs. Kinsolving and Mrs. Craig Wright started a nursery during church time. Staffed by volunteers in the parish house, it was called the Baby Safe Depository.

In 1940 the Every Member Canvass goal was $25,900. Each year more money was continuously needed. In 1940, 460 persons pledged, as against 419 in 1939. There were 641 family units in Trinity in those years but due to delinquency in paying pledges, $1,000 had to be borrowed from the bank. Foreign mission funds were everywhere reduced because of war.

War also prevented building on the Dey property which adjoined the parish house, bought in 1940 from the estate of Miss Dolly Dey, a short-in-stature but long-in-devotion treasurer of the Women's Auxiliary. By 1942 Trinity's property was valued at $490,000. The Endowment Fund was about $80,000.

Causing great loss to the parish during this time was the death in 1954 of Bradford Locke, staunch ves-

tryman, warden, and head of the National Church Pension Fund. He died when most needed in the midst of a special drive to improve the parish house. Redecoration was being completed in the chancel tower and transepts. The Baptistry had recently been redecorated.

Meanwhile, the choirs continued to flourish with Mr. Rudy's guidance. There were exchange services with neighboring choirs when gasoline permitted. The girls' choir was now called the Girls' Choral Society. Mr. Rudy enlarged the boys' choir but said it took two years for a boy to learn the service and sing well and then his voice changed. A choir guild was formed to care for robes.

The Young People's Fellowship grew from 16 to 18 persons. The Women's Auxiliary added "helping the parish secretary" to its other activities. The Sunday school was built up. Its primary department was ably directed by Miss Edith Roberts, Mrs. George Thomas, and Mrs. Clyde Guthrie. The Girls' Friendly Society continued actively. Dr. Kinsolving himself taught a Sunday A.M. class for 15-18-year olds. One innovation was the summer vesper service on the church lawn, Sundays at 5 P.M., lasting half an hour. Trinity's services were conservative in nature, neither "high" nor "low" church.

Trinity had adopted an English parish in Dinting, Glossop, Derbyshire. When Dr. Kinsolving had attended Oxford, the future Bishop of Derbyshire was

there too. Through continued friendship with this Bishop. Trinity was apprised of the post-war needs of this little parish and sent it many boxes. "Pen pal" relationships were encouraged, especially between children.

After the war Trinity participated, to the tune of $16,541.31 (in 1946), in the national church's Reconstruction and Advance Fund. This was to rebuild church properties and help those in war-torn areas. In 1947 the Presiding Bishop's Fund for World Relief raised a million dollars promised to the World Council of Churches, of which Trinity contributed $1,600 from its 820 communicants. The baptized members numbered 1,304.

In 1946 the Rev. Victor Stanley came on the staff as an assistant. He was a native of Savannah, Georgia, and a graduate of the Virginia Theological Seminary. His personality and brilliant sermons endeared him to many. When Dr. Kinsolving accepted the call to St. James Church, New York, in 1947, Victor became priest-in-charge. His popularity caused him to be considered as a future Rector. But it was decided that, at age 28, he was too young, and an older man was sought. After his farewell reception in 1948, he spent the rest of his ministry in Europe—Geneva, Florence, and Venice where he died in 1974. A memorial plaque in Trinity's St. Michael's Chapel commemorates Stanley.

When Trinity's beloved Tui was called to be Rector

of so prominent a church as New York's St. James, one could not expect him, nor wish him, to refuse such a call. So the parish bid him and his family a reluctant farewell, the rectory was re-decorated, and the Rev. John Butler and his family moved in.

MARGERY P. CUYLER

VIII

The Reverend John Vernon Butler

1948–1959

THE RT. REV. WALLACE GARDNER was still Bishop of New Jersey in 1948. He again emphasized that Trinity's Rectors should adhere to the guidelines set down by Bishop Doane in 1833. The Rev. John Butler was strict about canons of the church and Anglican disciplines. Some divorced persons thought him too strict. Dr. Kinsolving had been less so.

The Rev. John Butler was born in Worcester, Mass. He graduated from Amherst College (B.A. degree) in 1927, and from the General Theological Seminary (S.T.B. degree) in 1932. He had been ordained deacon in 1930 by the Rev. Thomas Davies, Bishop of Western Massachusetts. He was ordained a priest before being appointed as a curate in Christ Church Cathedral, Springfield, Mass., and in the Chapel of the Intercession, N.Y.C., from 1933 to 1942. He was then

The Reverend John Vernon Butler

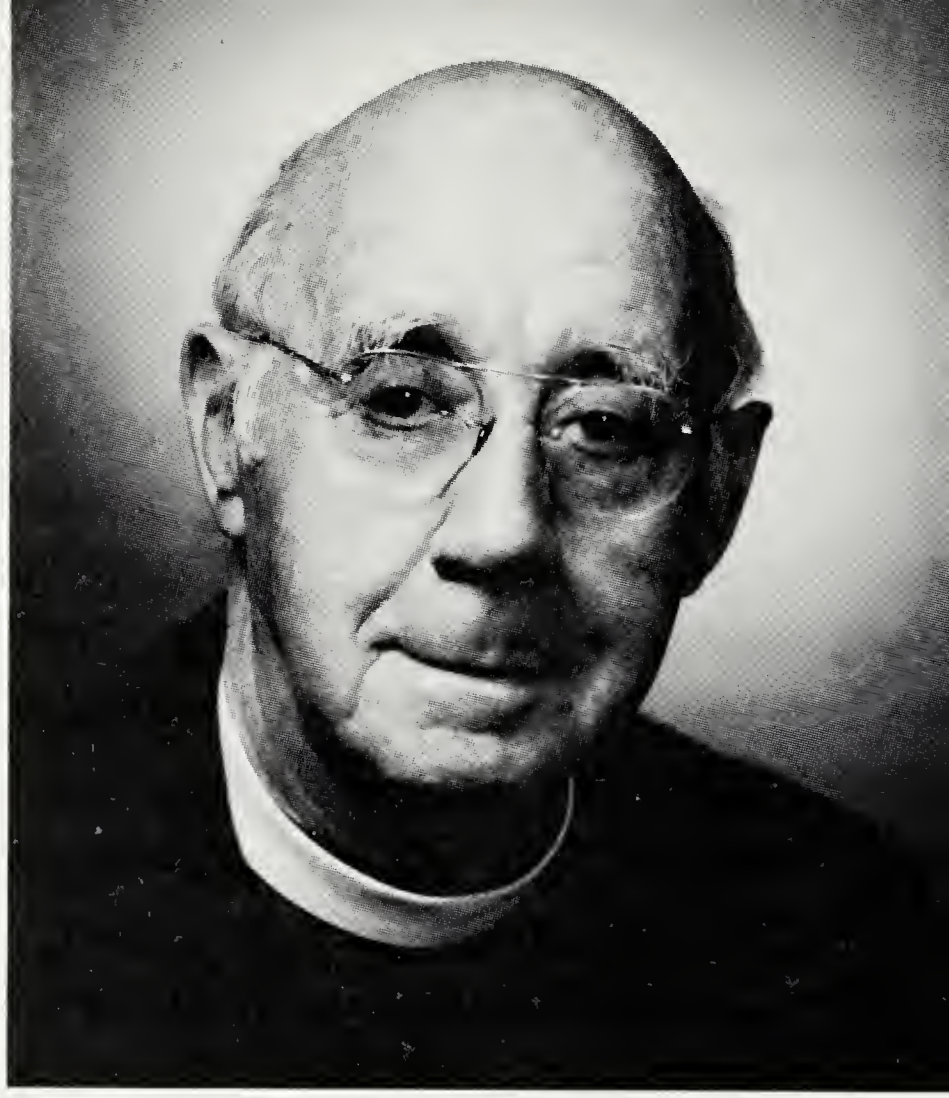
Rector of St. Peter's Church, Springfield, Mass., and St. Martin's Church, Providence, R.I., in which diocese he was active in social welfare. When called to Princeton in 1948 he took pen in hand to refuse, feeling he still had much to do in Providence, but found himself unable to write a refusal.

John Butler had married Mary McKee of Worcester, Mass. He and his family (two daughters, Janet and Mary) stayed in Providence until a church enlargement program there was completed before moving to Princeton.

Discussion occurred as to whether he should be called Dr. Butler or Father Butler. He said he did not care so long as he was called.

Princeton's post-war growth was rapid. This necessitated re-organizing the parish, and John, a vigorous man, met the challenge. He kept meticulous records. New study groups were started. The church library was built up and the Sunday school enrollment increased to 500 children and 76 teachers. In 1949 the Easter offering, $2,100, was about double the average of past years.

John Butler's assistant for the years from 1951 to 1954 was Father Martin Davidson, Prior of the American College of the Oratory of the Good Shepherd and an examining chaplain of the Diocese of New Jersey. Father Davidson was in demand throughout and beyond the diocese as a leader of retreats and holy days. He always wore his black habit and was a holy man with a sense of humor.



The Reverend Martin Davidson

In 1951 the diocese had 166 clergymen and 45,000 communicants.

The expanding Trinity, by 1952, required an additional assistant (see list of assistants), whereupon the Rev. Richard Toner of Princeton University's chemistry department came on the staff, taught in the Church school (part-time), and was helpful in numerous other ways. Priesthood candidates from Trinity were Juan Lopez, Bradford Locke, Jr., Robert Bizzaro, and William Haugaard, who married the Rector's daughter Janet in 1954. In 1954 over 50 men in the diocese were studying for the ministry in colleges or seminaries.

Expansion also meant that the sexton had to have the ability "to roll with the punch." Such a one was Mr. Redmond Marrow who served with devotion. John Butler and the Marrows were very fond of each

other. The role of sexton became the role of a friend.

Meanwhile the Altar and Usher's Guilds were enlarging as well; 30 in the Altar Guild, 64 in the Usher's Guild. Lay people, such as Professor and Mrs. Everett Wallis, gave hours and hours to the work of the church. Understandably, the burgeoning activity of Trinity necessitated the extension of the parish house in 1950.

The vestry was enlarged from 9 to 12 and the period of office increased from three to four years. An outstanding vestryman (1928–1937), warden (1950–1954), and treasurer (1930–1950) was Mr. Edward L. Pierce, after whom Pierce Hall is named. The Rev. John Butler wrote of him: "We owe him an incalcuable debt of gratitude for all he did for our parish life.

The Reverend Richard Toner at the south door.

His christian witness was extraordinarily full and complete and his loyalty unbounded. We thank God for his stewardship." His wife worked devotedly for the church and helped to furnish St. Martin's Retreat House in Bernardsville, N.J.

The Women's Auxiliary was enormously busy. By April 1953, it had sent 821 pounds of clothing, via Church World Service, to Korean War Relief. But the age of the career woman had been catapulted forward by World War II. Days were numbered for the sewing sessions and the parish suppers at $1.50 that had involved church women for years.

Although parishioners were full of good works, the following bulletin (February 1, 1953) reports this:

> "Last Sunday at the 11 A.M. service not more than 23% of the congregation were in place when the opening hymn began. Large numbers arrived during the ten minutes following. Some were still arriving as late as 11:25 A.M.. Our ushers are particularly anxious that congregational habits change for the better as soon as possible."

Looking back on this time a November 1982 *Bulletin* reported, in connection with a visit from the Rev. John Butler, now retired, "In the Rev. John Butler's Rectorship there were numerous outreach projects to town needs such as Princeton Hospital and its Merwick extension, to statewide needs such as those of the migrant workers, the prisons, and institutions. Also to

The Reverend
Martin Davidson
greeting worshipers.

international needs such as Puerto Rican churches and the Hungarian refugees that had arrived in Camp Kilmer in nearby New Brunswick."

Two new projects were a Sunday coffee hour and the establishment of a couples club. The first has flourished, the latter has changed in name and function with each new Rector.

Two interesting offshore assignments came John Butler's way. Bishop Gray of Connecticut nominated him to be permanent American Canon of Aberdeen Cathedral[1], Scotland, on July 25, 1953. There are three American canons. The Lord Bishop of Aberdeen and Orkney, the Rt. Rev. Herbert M. Hall, wrote John that he hoped the other American canons

would not attend as there was only one stall. John was installed at Aberdeen on July 25, 1953. In May 1954 Bishop Hall preached at Trinity. The Rev. John Butler went to South India also. He was selected to a delegation to visit, study, and write a report, which was later printed, on the state of Christian churches there.

Trinity's parish house renovations made more programs possible, and increased secretarial help became a must, not to mention bookkeeping. This ad appeared in a local paper in 1955: "Unique job opening! Part-time bookkeeping; about twenty hours a week. Plan your own time. Call Trinity Church, Princeton, 1-2277, between 9 A.M. and 1 P.M."

The parish was extremely lucky in finding Mrs. Rayvell Kay to be secretary and Mrs. William Hanley to be financial secretary. Their cheerful, knowledgeable help, over a long period, was invaluable.

The Rev. John Butler was nationally known,[2] yet did not neglect the home front. He often, in his wisdom, used humor as a tool to get things done. Examples, expressed through the church bulletins, are as follows: "A parishioner said we should be called The Church of the Groaning Pews. They do creak and groan considerably. The cause is now found. Most need to be re-screwed to the floor. In many cases the backs of pews were pulling away from the benches. There were many damaged support uprights. Now all is corrected. How tastefully and properly Anglican we are now."

And, "Our Parish House boiler[3] finally gave up the ghost two weeks ago. A new one had to be bought. A rather young boiler heats the church but we make no predictions for the boiler in Ivy Hall."

Then, "the organ threatened to collapse. Its 53 dead notes kept Mr. Rudy in a state of suspense as to when the next one would die. Mr. Bernard Peyton and his musician son, Malcolm, started an organ repair fund with $5,500." But the June 3, 1956 *Bulletin* admitted "that contributions to the organ fund are not coming in with quite the enthusiasm we had hoped." Thirty-nine gifts of $32,616 were received toward the goal of $45,616. Soon the old organ was sold to Bob Jones University in South Carolina and a new Aeolian-Skinner was built in Boston and blessed on February 20, 1957. (Alas, it decayed after 20 years!)

The Rev. John Butler built up the summer services so that they were almost on a par with the winter ones. He revived the Maundy Thursday Watch, an ancient custom. He held Communion services in the Lady Chapel at 7:30 A.M., hoping that some of those going to work would go to church first. He even said "If there is a demand from commuters for a 6:00 A.M. service, I'd have it." There wasn't! "Not a success," said a contemporary bulletin. "Commuters for whom the service was meant stayed away in droves."

Parishioners were invited to attend Eucharists in the Marquand Chapel of The University Chapel if they wished. At Trinity a Sunday 9:30 A.M. Eucharist was scheduled between the 8 A.M. and 11 A.M. ser-

vice. Well attended too! There was an evening service at 5:15 P.M. daily. Sparsely attended!

Two property gifts had meanwhile been received by Trinity. Six acres in Lawrence Township were given by Mrs. William M. Spackman, a daughter of Bishop Matthews. A tract on Van Dyke Road on the Kingston side of town was given by Mrs. Moses Taylor Pyne, Jr. It was big enough for a new church, a nursery school, and a graveyard. These all came into being. A beautiful stone cross in memory of the John Wallaces' little daughter, Penny, rises above the flat tombstones of this ecumenical cemetery. These gifts were timely, for the growing Trinity, so near its 125th birthday, was "in danger of smothering under the present situation. The size of the parish makes it unwieldy and it was not possible to enlarge the present plant conveniently." Such an enlargement was seriously considered but to build anew on the Van Dyke Road land won out. A parish loyalty dinner was held on April 29, 1958 in the Princeton High School gym at which plans for what later became All Saints Chapel were explained. Trinity budgeted $600,000 for the chapel's construction. In June the parishioners were informed that the green light had been given to architects Adams and Woodbridge. By July, 1959, money to build had been raised with the help of three-year pledges. Construction began with a ground-breaking on May 10, 1959. Access roads, parking area, sewer and water lines were arranged, although not easily. One of the Trinity assistants, the Rev. Charles G. Newbery, was designated Vicar of

All Saints, which opened officially on September 17, 1960. It became not only a chapel but later a church.

That Trinity's congregation had increased impressively did not pass unnoticed by observers outside of Trinity. At Trinity's annual meeting in 1959 it was announced that John Butler had been called to be Dean of the Cathedral of St. John the Divine in New York City (to succeed the Rt. Rev. James Pike) and had accepted. His was a creative, forceful ministry in Princeton. He had worked hard and done much. He had strength as an administrator and completely adhered to canon law. His regard for the Sacraments caused him to urge preparation for the Communion as a disciplinary act. He was diligent and did not waste time. He said of himself "I allow twenty minutes for a parish call but the truth isn't apt to out 'til the last two minutes." Since the truth was what he had hoped for he would then stay longer. As noted, the congregation increased, adding both conservatives and liberals.

It would seem that this Rector was really an outstanding candidate to become a Bishop and this he could have been. This was the last ambition he had, however. To be a hard-working parish priest was his first ambition. Can one assume that he accepted the deanship of the Cathedral of St. John the Divine for the following reasons? (1) He could thus evade the frequent pressure to become a Bishop. (2) as a dean he could continue relationships with individuals, in the manner of a parish priest. (3) He and the Rt. Rev. Horace Donegan, Bishop of New York, were close and devoted friends. He wanted to end his ministry in

compatible work with Bishop Donegan. Being called by said Bishop to be dean satisfied all these interests, and would be sufficient to cause him to leave Princeton to accept this call.

MARGERY P. CUYLER

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1. The Rt. Rev. Samuel Seabury, the first Episcopal Bishop in the U.S.A., was consecrated in 1784, in Aberdeen, Scotland (because he would not subscribe to the required allegiance to the King of England). Since he was the Bishop of Connecticut, although later Presiding Bishop of the American Church, his successors in Connecticut have since had the right to nominate priests of the American Church to the dean and chapter of the Cathedral at Aberdeen for the title of permanent American canon. The duties of the American priests are purely ceremonial.

2. His first wife had died while they were visiting their son-in-law, the Rev. William Haugaard, Dean of the Episcopal Seminary of the Carribbean, in Puerto Rico. John later married his college roommate's widow. Her home was in Montclair, N.J., where he spent his retirement years after his final Rectorship at Trinity Church, Wall St., New York City. He died at age 77 on September 19, 1982. At the time of his death he held honorary doctorates from Ripon, Amherst, the General Theological Seminary, Brown, Trinity, Hobart, and William Smith Colleges.

   His obituary mentioned that he collected icons from Eastern churches and had also, when younger, played golf, describing it as "God's correction for my aggression."

   He was on the governing board of the National Council of Churches and on the boards of the General Theological Seminary, the Church Pension Fund, and the Seabury Press. He had been Chairman of the Commission on Jewish-Christian Dialogue and had been a member of the Commission on Ecumenical Affairs of the Episcopal Church. The Rt. Rev. Paul Moore, Jr. officiated at his funeral at Trinity Church, Wall Street, and he was buried in All Saints Cemetery,

3. Mar. 3, 1957 *Bulletin*

IX

The Reverend Robert R. Spears, Jr.

1960–1967

In 1960 the Reverend Robert R. Spears, Jr. was Vicar of the Chapel of the Intercession, New York City, where the Rev. John Butler had served early in his ministry. While the word chapel normally indicates a small dependent church, this one, under the aegis of Trinity, Wall Street, was almost as large as a cathedral. An elaborate structure, it had been built to accomodate the "carriage trade," which in the late nineteenth century was expected to locate to the west of Central Park and as far north as 155th Street. As the years went by, however, it was the east side of New York that became fashionable so that by 1960 the congregation of the Chapel of the Intercession was largely black and hispanic.

Two of Trinity's vestrymen were also on the vestry of Trinity, Wall Street, Messrs. Richard Paynter and Lewis B. Cuyler, who was for the third time on a

The Reverends Charles Newbery, Francis B. Huntington, and Robert R. Spears, Jr.

Trinity search committee. Since his curate days Dr. Butler had kept in touch with the Chapel of the Intercession and was familiar with Fr. Spears as a strong churchman ready to cope with contemporary social issues. In March 1960 Fr. Spears, as he would often be called, accepted Trinity's call advising that, due to surgery on his back, his arrival would be delayed. In the interim, the Rev. Charles Newbery, Trinity's senior assistant, later to be named Vicar of All Saints, served as priest-in-charge.

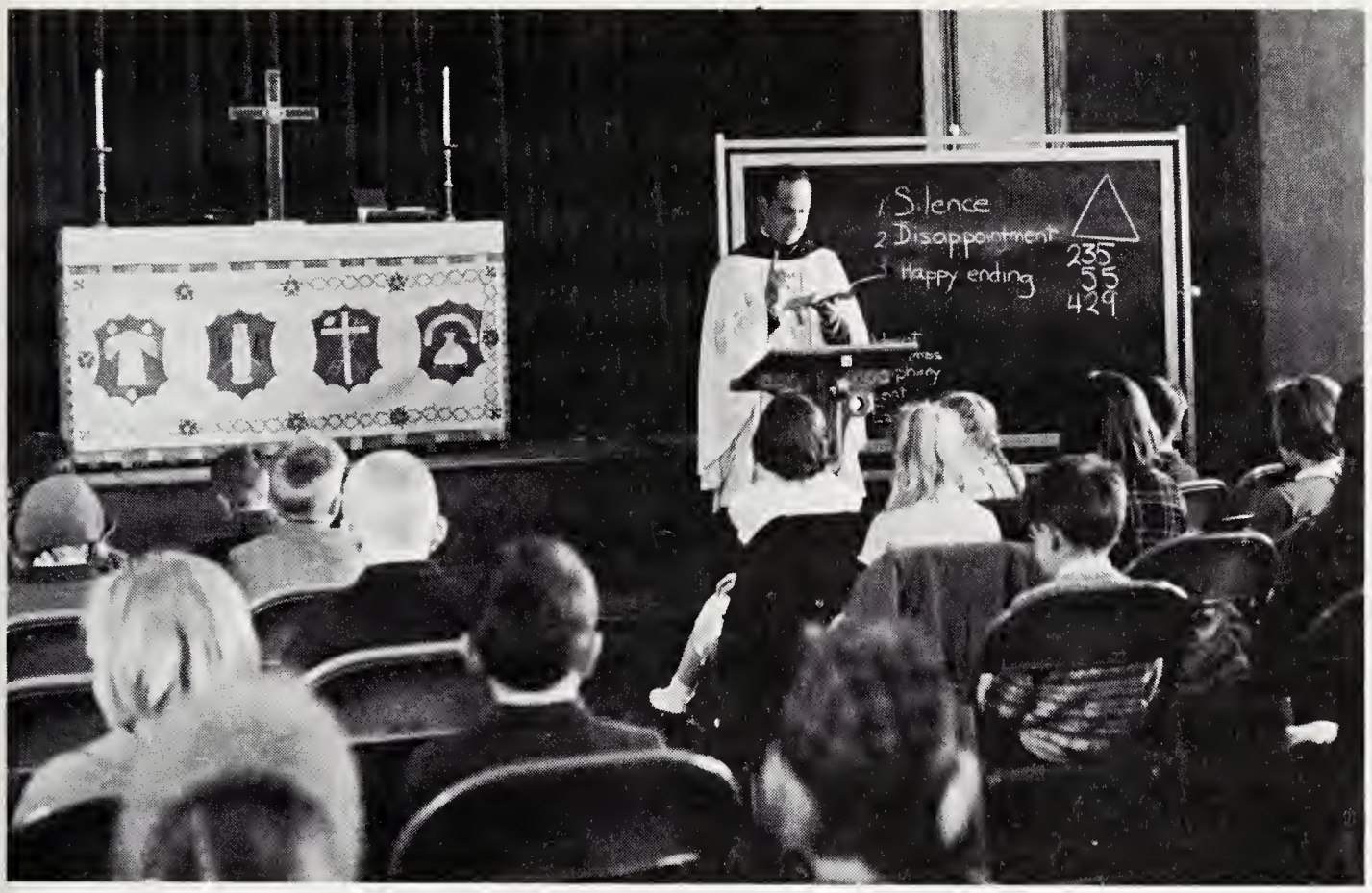
Fr. Spears had graduated from Hobart College in 1940 and the General Seminary in 1943. He had begun his ministry as curate at Saint Stephen's Church, Olean, New York in 1943-1944 before becoming Rector of Saint Paul's, Mayville, New York, until 1948 when he was named Canon of Saint Paul's Cathedral in Buffalo. From 1950 to 1954 he was rector of Saint Peter's Church, Auburn, New York, before being called as Vicar of the Chapel of the Intercession. He, his wife Charlotte, who had served with the Women's Army Auxiliary Corps during World War II, and their children, Bobby, Debbie, and Gregory, moved into the rectory in Princeton in September, 1960.

The Rt. Rev. Alfred L. Banyard was by now the Bishop of New Jersey; Trinity, under the superb leadership of John Butler, had grown to 2,000 communicants and 500 Sunday school pupils. Among the staff members was the Rev. Richard Toner, Professor of Chemical Engineering at Princeton; he extended the

parish ministry to Hightstown, New Jersey. The Rev. Francis Huntington was popular with youth. The Rev. E. Rugby Auer, of whom more later, came from Auburn in 1964. Other assistants were the Rev. Martin Clark, who presently left for studies at Harvard, David Scott, Arthur Lockhart, and the Rev. Robert Merchant, who followed Charles Newbery to All Saints when the latter was named vicar in 1965.

A deeply spiritual person and a broad churchman with ecumenical enthusiasm, Fr. Spears had a warm and engaging manner. He adhered to traditional church discipline while exercising a strong social conscience, for his experience at the Chapel of the Intercession had clearly enabled him to see and understand the evil of racial discrimination in ways that many parishioners who had not had firsthand exposure found difficult to comprehend. Through his teaching and preaching he broadened the concerns of his Princeton congregation and from his previous contacts brought a cosmopolitan array of visiting clergy to Trinity's pulpit.

The most distinguished visitor was, of course, Archbishop Ramsey of Canterbury, who celebrated the Eucharist in Trinity early on the morning of October 18, 1962, but it was Bishop Trevor Huddleston of the Diocese of Masasi, Tanganyika, Africa, and one of his staff, the Rev. Ronald Cox, who had the most significant impact on the life of the parish. They so impressed one parishioner, Barbara Huber, daughter of former vestryman Charles Huber, that she went in



Lee Hastings Bristol, Jr., conducting
a church school service, 1962.

The Reverend Francis B. Huntington
at the altar, Lent, 1962.

Bishop Trevor Huddleston, Mrs. Hitchcock, and
the Reverend R. R. Spears, Jr.

1962 as a missionary teacher to Saint Mary's School in his diocese where she served for two years. Her vivid letters prompted Trinity to send $5,000 and the proceeds from its Christmas fair and the sale of its new Trinity cookbook to the Bishop's church-operated hospital at Mkimaido where a new electrical system capable of supporting a new x-ray machine was installed. Archbishop Huddleston, long-time opponent of apartheid, was subsequently deported from South Africa because of his outspoken opposition to that country's racial policies. Upon his retirement as Bishop of Mauritius and Archbishop of the Indian Ocean he be-

came president of Britain's anti-apartheid movement.

Racial questions were emerging throughout the country. In 1964 Trinity sent a contribution to the Student Non-Violent Coordinating Committee to help blacks register to vote in the deep south. When the historic marches in Selma, Alabama, and Washington, D.C., occurred on March 8 and 9, 1965, the Rev. Robert Spears went to Selma and the Rev. Charles Newbery to Washington. Other Princetonians, including a number from Trinity, joined them to demonstrate for the rights of blacks as citizens. A week later the vestry passed a resolution commending the Rector as follows: "In the face of great uncertainty, adversity and danger, the Rev. R. R. Spears set a high example of Christian concern for his fellow man not only for the people of Selma but to those of this parish. Be it resolved that the Vestry does unanimously commend the courageous witness he has borne, and wishes the parish to know that he has the Vestry's whole-hearted approval of the action he has taken."

Black seminarians from the Caribbean were subsequently hosted by parishioners when they visited Princeton in an effort to foster interracial understanding. Ecumenical activities grew in connection with civil rights concerns. While the Senate was debating the Civil Rights bill in early 1964, a vigil of prayer for justice and peace was kept in various Princeton churches, Trinity being responsible for prayers on Mondays.

Housing for minority persons was another social concern. Parishioners were urged to study a survey of Princeton housing available for sale or rent on an open basis. The Princeton Pastors Association, in cooperation with the local housing committee, put survey forms in each church to enable parishioners to declare their properties as open housing if they wished.

In 1963 the Pastors Association, which had been created during the Spears' Rectorship, promoted a service specifically to pray for the unity of Christendom. This event as planned and conducted by clergy of the Roman Catholic and Protestant congregations was held in the University Chapel and was a deeply moving experience; the electric quality of the silence between prayers was especially memorable. Later a series of talks on the "Reunion of the Church" was given in Pierce Hall. Speakers included Dr. McCord, President of the Princeton Theological Seminary, Bishop Dunn of the Dominican Republic, and Fr. Murray of the Aquinas Foundation for Roman Catholic students at Princeton who reported on the Second Vatican Council of 1962-1965.

Before coming to Princeton Fr. Spears had joined the Episcopal Society for Cultural and Racial Unity; on finding other clergy here who were also members, he took steps to establish a chapter of E.S.C.R.U. in the Diocese of New Jersey. The Bishop took violent exception to this action on the grounds that Fr. Spears took this initiative without having first discussed it with diocesan authorities when the diocese had al-

ready taken official action to declare its abhorrence of racial discrimination and had established the Committee on Racial Concerns. The issue, as he put it, was not the objective of E.S.C.R.U., but rather the "organization of a chapter without seeking either the advice or counsel of your Bishop." In the ensuing correspondence between diocese and Rector, the Bishop escalated the issue and went public with it whereupon a committee of wardens and vestrymen (Messers Wise, Stevens, Bishop, Chorley, and Paynter) was appointed to wait upon the Bishop who in turn declined to meet with them; relations with the diocese were severely strained.

Well before dawn on Wednesday, February 13, 1963, one of the coldest days of the year, fire nearly demolished the church. At 3:00 A.M. a passing policeman observed heavy smoke issuing from the chimney. After calling the sexton they inspected the basement and nave and found no evidence of fire. Three hours later police in Borough Hall across the street heard the noise of fire and discovered that the nave was a roaring inferno. The fire, apparently electrical in origin, had burned slowly inside the side walls and double roof before bursting into the interior. All available fire equipment of Princeton was used to fight a stubborn blaze from 6:30 A.M. to 2:30 P.M. Miraculously, fire damage was limited to the nave and tower largely because of the leadership of our verger, Gus Davison, at the time Chief of Princeton Hook and Ladder, and other firemen who, like Davison, were devoted pa-

Fire fighting in Trinity Church, February 13, 1963.

rishioners and knew the building well; they fought with tears in their eyes that were not caused by smoke alone. To see a church, the scene of our weekly worship, baptisms, marriages, and burials, the locus of so many of our deepest spiritual moments, to see this structure destroyed by fire was, indeed, awesome.

The bells were not harmed, but it was feared that the tower might collapse. While fire did not touch the organ, much water fell on it while the flames in the tower were being put out. The water in turn froze and

Fire damage in the nave.

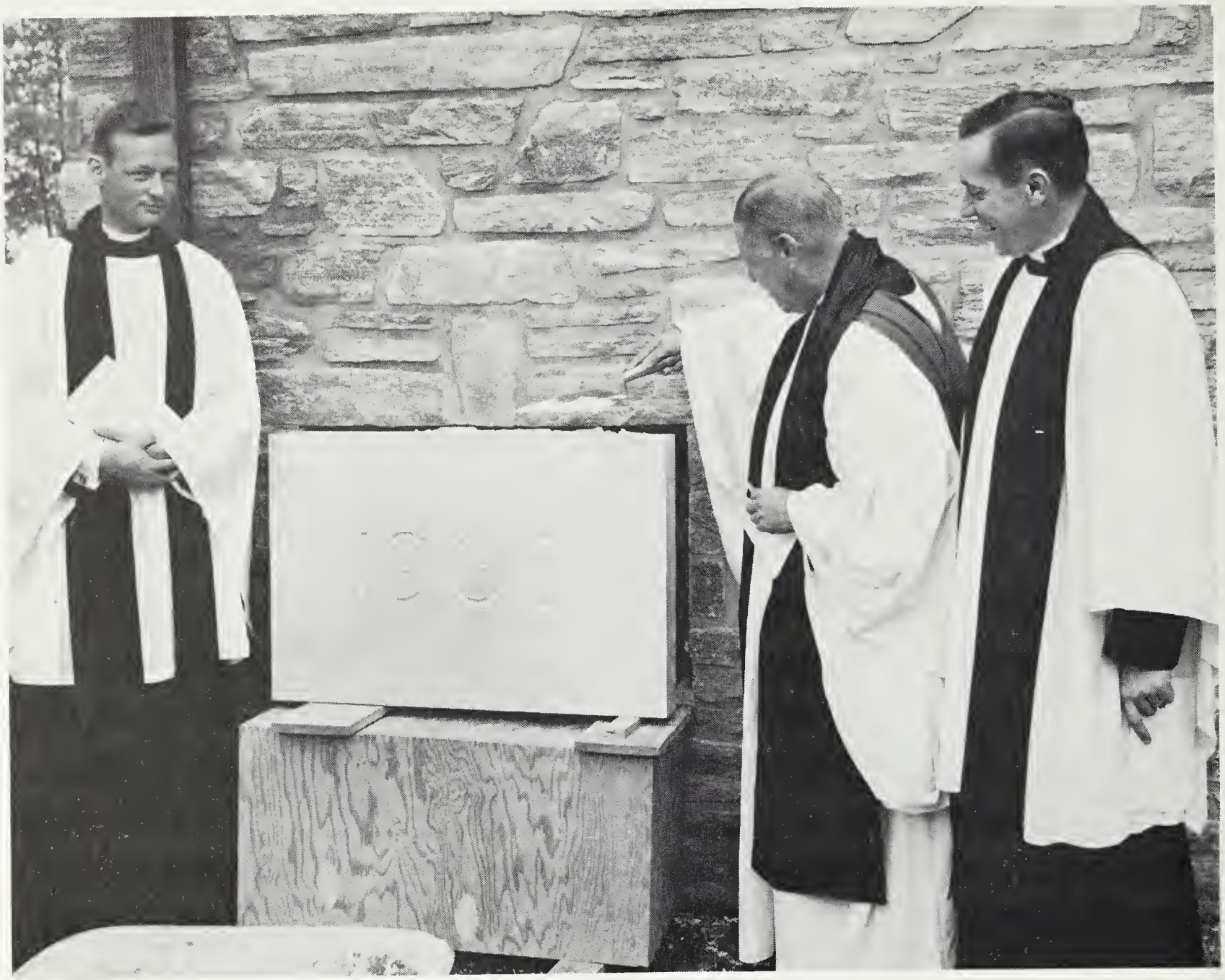
The north wall of the nave after the fire.

damage was complete. Holes were burned in the nave floor. The large west window was a total loss as were several smaller stained glass windows; pews and beams were charred. The chancel and Lady Chapel suffered only smoke and water damage. The candles on the high altar at the east end simply collapsed in the heat. At 6:30 P.M. fire broke out again in the tower, but was quickly extinguished. A service of thanksgiving for what had been saved was held that day in Pierce Hall (seating capacity 250) where services would remain for over a year. Local churches sent contributions for restoration with heartwarming speed. Even the girls and teachers of Ndwika, Tanganyika, sent their Easter offering because, as they wrote, "you have had great trouble."

Damage was assessed at $200,000 as the vestry set about the task of rebuilding. In June two plans were presented to the parish at a meeting in the old Miss Fine's School gymnasium. One proposed a solution to Trinity's long and narrow nave by building a new wide nave at a right angle to the old and extending toward Stockton Street; the old nave would form the new transepts. The alternative was to restore the church essentially as it had been while adding a new narthex. Following a summer of heated discussion, to the great "disappointment" of the wardens and others, the latter plan was carried out. The parish was most fortunate in having Kenneth Chorley, until recently director of Colonial Williamsburg, oversee construction as "owner's representative." The font was moved

from the south side of the nave to the north to make possible a new Chapel of Christian Unity funded by the generous donations of the other churches. The new Te Deum window, signifying "We praise Thee, O Lord" was placed in the west end of the nave. Portions of the parish house were rearranged to improve office space. A small, stone-faced room was added as a sacristy between the chancel and corridor to the parish house. The organist's office was moved to Ivy Hall where choir rehearsals were held following the retirement in June 1963 of the beloved Raymond Rudy who had served as organist for forty years. The parish *Bulletin* of March 18, 1964 records "a service of re-entry to the renovated church, preceded by a solemn procession from Pierce Hall, the congregation carrying articles needed to furnish the church for worship."

Procession of re-entry into Trinity Church, March 17, 1964.



The Reverends C. Newbery, J. V. Butler, and R. R. Spears, Jr., laying the cornerstone of All Saints.

Fr. Spears had begun his Rectorship just as All Saints was opening its doors. The Rev. Charles Newbery was given responsibility under the Rector for worship at All Saints, and much attention was given to assuring the proper vestry representation, committee structure, and working relationship to make possible a "unified Episcopal witness in Princeton." Throughout the decade of the sixties no other internal issue received more attention or proved as resistant to a solution. In developing a plan for All Saints, Dr. Butler and the parish had envisaged a parochial chapel

similar to the structure of chapels around Trinity, Wall Street. A special diocesan canon was written to make this possible. However, by the time the reconstruction fund drive enabled payment of the last $100,000 of All Saints' indebtedness, many at All Saints were already thinking in terms of independent status. A blue ribbon committee chaired by Kenneth Chorley was appointed to study all aspects of the relationship. Extensive and time-consuming study brought a 24-page report and action by the vestry on November 15, 1965 that "the decision to seek parochial status for the All Saints congregation is one for that congregation to make."

For some years throughout the Episcopal Church there had been ferment for liturgical renewal and increased participation of the laity, the most recent Prayer Book revision having been in 1928. During the Middle Ages the celebrant had turned his back to the people while standing at a distant altar at the end of the chancel. Now, by action of General Convention, a new trial liturgy and experimental use of a freestanding altar were encouraged; the celebrant would face the people as in the days of the early church. At Trinity a temporary freestanding altar was used from time to time and the new liturgy explained in sermons and studied extensively. In 1967 the General Convention established open Communion for "Christians of other Churches," approved the use of lay chalice bearers, and made possible the election of women as delegates to Convention. They were, of course, already serving on vestries.

During the winter of 1967-68 Fr. Spears was elected Suffragan Bishop of the Diocese of Western Missouri where he was consecrated on May 15, 1967. Two-and-a-half years later he became the Bishop of Rochester in western New York and was subsequently widely considered for the post of Presiding Bishop. His impressive record, sincerity, and simple piety made him an obvious choice for these wider responsibilities. In the meantime the Rev. E. Rugby Auer, senior assistant, was named priest-in-charge during the search for a new rector.

MARGERY P. CUYLER
G. REGINALD BISHOP, JR.

X

The Reverend James R. Whittemore

1967–1977

THE REV. JAMES R. WHITTEMORE came to Trinity Church on September 15, 1967. A native of Michigan, he had graduated from Yale in 1947 and from The Episcopal Theological School in 1951. After serving in Christ Church, Grosse Pointe, and in St. James Church, Sault Sainte Marie, Michigan, he was called to Christ Church in South Hamilton, Massachusetts, in 1956. Here he found a forward-looking parish with plans for a handsome, modern church building. He led his vestry and congregation through the complex procedures of completing the building and parish house. This accomplishment greatly impressed Trinity's selection committee, because the time would soon be coming when the rapidly growing parish here would require another church building. Jim's successful experience in South Hamilton au-

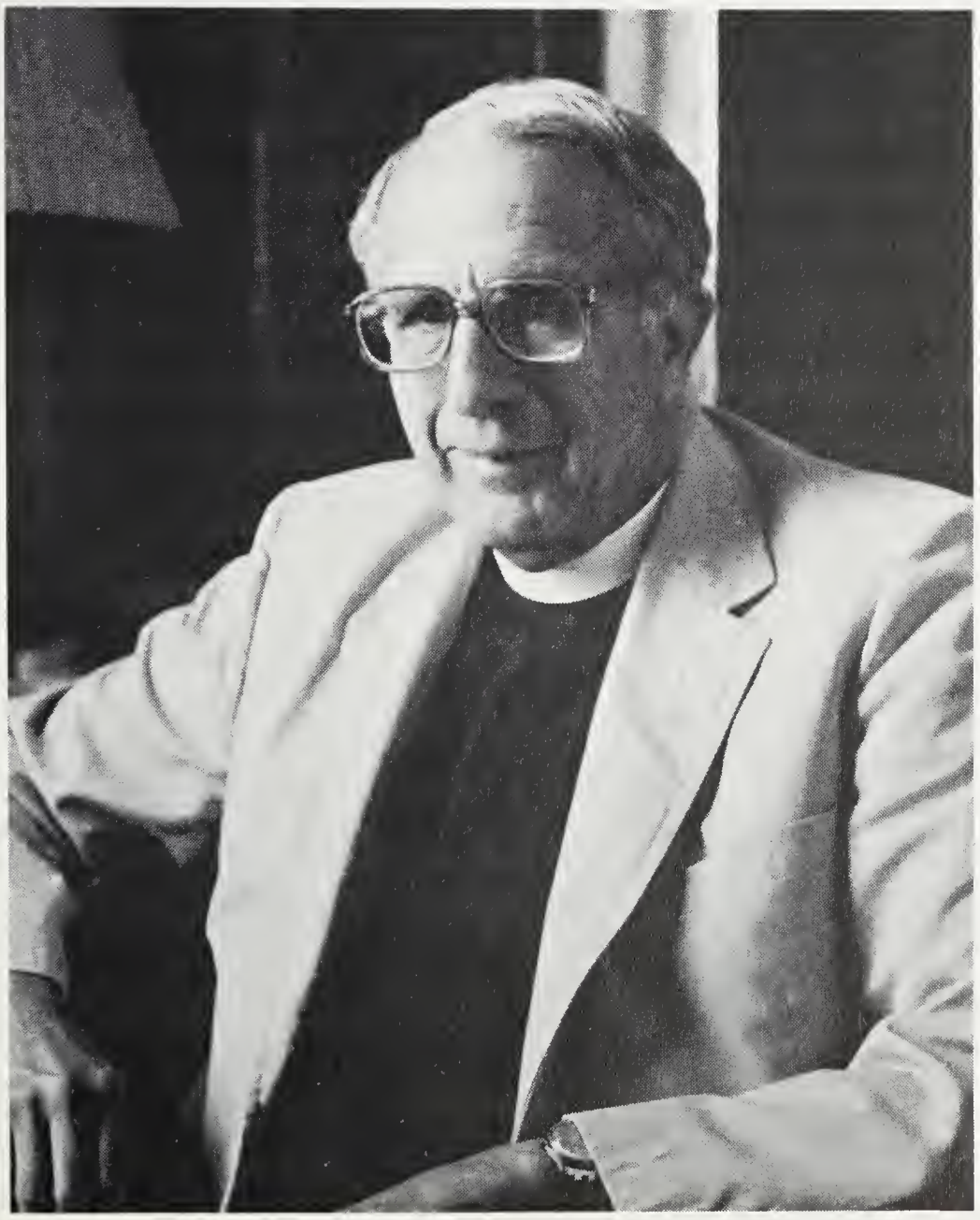
The Reverend J. Whittemore, Verger, G. Davison, the Archbishop of York, and Master of Acolytes, R. Swann

gured well for Trinity's future building plans.

When Jim arrived at Trinity, he knew that a lot of changes would be coming with which he would have to deal. He therefore made clear in an early *Bulletin* his philosophy, which affected the parish in countless ways. "We hope," he said, "to involve as many of our people as possible, utilizing their various talents and interests. Whatever your interest, you have a hearty welcome to join the Trinity family in the worship of our Lord." This philosophy did indeed influence his

clergy associates and his parishioners during the decade of his Rectorship. How well we remember Rugby Auer's establishing and shepherding the Trinity Counseling Service, Cotton Fite's extension of pastoral services, Jim Steen's work with the youth, and Roger Cramer's organizing the home community groups during the renovation of Pierce Hall!

It was a turbulent world during Jim's incumbency, and external events had a profound effect on him and his parishioners; it was a ten-year period of ferment. Jim's character itself was in tune with the momentous upheavals in the late '60s and early '70s. He was forthrightly and vocally a champion of liberal causes such as civil rights; he devoted many sermons to aspects of its challenges. One of the first things he did was to



The Reverend
Rugby Auer,
circa 1980

add to his clergy staff a black priest, John Gwynn.

Jim used his energies as well by walking in marches in Washington and elsewhere, or by explaining the spiritual meanings he felt were back of the sometimes obstreperous manifestations. The assassination of Martin Luther King, Jr., the agony of the Vietnam War, the rebellions of young people, the increased use of drugs . . . all formed a backdrop for the many changes within the Episcopal Church and especially within Trinity Church. The adoption of the new Prayer Book, the ordination of women to the priesthood, and the establishing of All Saints as a separate parish brought changes which have had a lasting effect.

Not long after Jim began his Rectorship, he was faced with a serious personal problem, his divorce. He wrestled with this unfortunate circumstance for a long time and concluded that it would be best for the parish if he resigned. The vestry, however, thought otherwise. They gave him a vote of confidence, which allowed him to continue to develop his objectives for the parish.

The record of Jim's tenure was that of a succession of changes and novelties. He was unafraid to take a stand on matters he believed important, even when the more conservative parishioners openly disagreed with him and with his proposals. It was clear from the outset that Jim would not be authoritarian but would rely rather on parishioners. He was eager to have people participate on committees where he could use the

talents he knew they possessed. To this end, he established five standing committees, chaired by vestrymen who were capable of taking responsibility and who could supplement his goal of activating as many people as possible in the forward movement of the parish. The first female to be elected to the vestry was Mrs. David McAlpin, in 1968.

Before the close of Jim's first year, the involvement of parishioners was clearly evident. For example, a building committee was formed in 1968. The vestry authorized this group to proceed with an experimental freestanding altar to be placed at the crossing between the transepts. The installation of this altar in July 1969 marked the first tangible step toward changes and additions which were to follow in the years ahead.

Next came the forming of the Long Range Planning Committee in 1970. It first met for a conference weekend at Seabury House in Greenwich, Connecticut, under the leadership of Kent Cooper, planner-architect, and later became one of the five standing committees Jim established when All Saints Church became a separate parish in 1971. It consisted of 36 members and was chaired by A. Perry Morgan, Jr., an architect and a parishioner. The group represented as diverse a spectrum of the parish as possible, and worked intensely throughout 1971 and 1972 with Mr. Cooper, keeping the parish fully informed about its deliberations and plans. Throughout the entire process parishioners shared their interests, concerns, and

suggestions in special parish meetings, small committee meetings, forums, and questionnaires. This open procedure gave everyone who so wished a voice in preparing recommendations to the clergy, the vestry, and the Long Range Planning Committee.

At the September vestry meeting in 1972, Mr. Morgan reported extensively on the summer activities of his committee and presented for inspection three reports and drawings which had been compiled by Mr. Cooper. He emphasized that his committee felt it was important that a rationale for the plan be formalized for presentation to the parish and that the parish should be brought to the same level of understanding of the plan as that shared by the vestry, the standing committees, and the Long Range Planning Committee. To this end, the Rector asked the chairman of each standing committee to prepare an insert to be printed and included in the Sunday leaflet from October through December. These inserts became valuable reference points at subsequent vestry meetings and at the annual parish meeting in December and, of course, stood as another example of the Rector's aim of involving as many people as possible.

At its January meeting in 1973, the vestry approved the plan in principle, but decided that there was need for modification to accommodate any change which might result from developing priorities and that a brochure should be printed and mailed to all parishioners before a special parish meeting, scheduled for February.

The Reverend James R. Whittemore

The brochure, *A Long Range Plan for Trinity Parish*, was fully discussed at the February meeting. The parish received the Cooper recommendations with mixed feelings. Some people were favorably disposed; others had serious objections—that it was too costly and that it created more problems than it solved. We agreed that acceptance or rejection of the plan should be postponed. A particular bone of contention was Mr. Cooper's suggestion that we build a parish life center to accommodate our many activities.

Concurrent with the survey of the space need for educational programs, for the administration area, and for possible changes in the church building, the Rector asked for a study of the parish's outreach program by the Christian Action Board. He emphasized that long-range planning should not be limited to bricks and mortar.

The major portion of the February vestry meeting was spent on a full discussion of the plan . . . Where were we? . . . Where should we go? Responses to a questionnaire which had been distributed to parishioners revealed that many people had difficulty in trying to conceptualize the plan from what they saw in the brochure and in public presentation. There was interest in the plan; everybody felt that something should be done. The responses gave the vestry a mandate to come up with revisions and to seize the momentum. It was also clear that money would have to be spent for a consultant to assist Mr. Morgan, whose tireless efforts had accomplished so much.

In April 1973, Mr. Legarè Cuyler was engaged to explore ways to modify the Cooper plan in accordance with suggestions made by the clergy, the vestry, the chairmen of the standing committees, and thoughtful parishioners. Mr. Cuyler was asked to examine a multiple use of existing space and the scheduling of spaces to meet the needs of the parish programs without the construction of a new parish life center. During the summer Mr. Cuyler met frequently with the Rector, the wardens (Messrs. Shaw and Rodgers) and with Mr. Morgan. In September Mr. Shaw reported to the vestry that some renovations of existing space could be made, especially since the Trinity Counseling Service, under the leadership of the Rev. Rugby Auer, would be moving from the parish house to the rectory building at 22 Stockton Street. A rearrangement of the office space would enable the staff to test certain possibilities. Despite these renovations, however, Mr. Cuyler's study showed that 8,000 square feet of additional space would still be needed to meet all the requirements of our expansion.

Throughout 1973–74 there followed numerous meetings to make a full study of the needs of the parish, especially in respect to the educational programs and the music programs, including a new organ to replace the instrument which was slowly deteriorating. Mary B. Rice, the parish coordinator, and Juliana McIntyre, head of the educational programs, studied the needs in great detail and presented comprehensive reports at the parish meetings in 1973 and 1974. Their

reports agreed with the findings of Mr. Cuyler—that there was an urgent need for both renovation of existing space and for additional space.

While this was going on, the Worship and Music Committee, chaired by Nathaniel Abbott, was hard at work trying to solve two major problems—the freestanding altar and the impending demise of the organ. The former had been in place since 1968; the latter had been "suffering" since the fire in 1963. Mr. James Litton, who had succeeded Mr. Robert Hobbs as organist and choir director in 1968, had perennially warned that it would be futile to keep the old organ "alive." Repairs were unsatisfactory and expensive. The time had now arrived to incorporate these two major items into the long-range planning, since they were closely related and affected each other. The key questions were: what would be the configuration of a permanent freestanding altar and what kind of organ should we select; also, where should it be placed?

The Rector urged that the organ problem should have priority; plans for the altar could wait. He, therefore, suggested another "experiment"—move the choir in September to the west end of the nave and place the singers on risers. This arrangement would allow for flexibility, since the vestry had already authorized the purchase of a small positiv organ which could be placed in the chancel, if the choir should want to sing there, as well as in the rear of the church to test the experiment. The Rector and Warden Rodgers stressed that this innovation must be con-

cerned not only with the music, but also with the liturgical problems and differences from our usual procedures which would enable the parish to get a better sense of the proposed changes.

It is not surprising that there were negative reactions to this major change, even though the parish had been told that the arrangement would be in effect for only a year and then evaluated. The Rector further explained that the positiv organ, whatever new organ we might purchase, would have to be near the choir in all plans. Whereupon he appointed an organ committee to do the technical research and study the question of placement. It was Trinity's good fortune that Dr. Lee Bristol, President of Westminister Choir College and a parishioner, agreed to chair that committee.

Because there were so many other unresolved questions to be considered, the Rector appointed a small group in May to work with him to consolidate the conclusions of a vestry workshop regarding the Long Range Plan. This committee consisted of the wardens, the chairman of the Worship and Music Committee (Nathaniel Abbott), the chairman of the Christian Education Committee (Juliana McIntyre), and the chairman of the Outreach Committee (Joan Fleming). Although the plans which had emerged from the vestry workshop provided a functional setting for the need of the parish, it remained to be seen whether they could be made aesthetically acceptable. Since this would require an architect's rendering of a "new building," the vestry authorized the selection of an

architect other than Mr. Cooper to prepare an architectural solution before a presentation would be made to the parish. Seven firms were considered, and the committee recommended Geddes, Bracher, Quailes, and Cunningham of Princeton.

The 1974 annual meeting was a milestone in the evolution of the Long Range Plan, which was now called "The Master Plan." Special reports were given in the areas of education, outreach, worship and music, and the organ. The Rector allowed much time for discussion, and received helpful suggestions from thoughtful parishioners, especially with regard to the outreach component of the plan. Despite the complexity of the planning procedures, Jim's faith and optimism prevailed. He increased the responsibilities of the planning committee and he challenged the parish with a central question: "Can we perceive the vision, and then do we have the faith to make it a reality?"

Two special occasions took place in 1975 to evaluate the problems and to clarify specific issues: a planning day in January at 22 Stockton Street and a "weekend away" at the Krisheim Study Center in Philadelphia. Both were led by the Rev. Loren B. Mead and his wife, Polly. At the January meeting the Cooper plan was scrapped with a sense of relief; everyone wanted a fresh start. The Meads directed the day's discussion along a positive path, emphasizing that we all needed to know better how to shape and articulate the parish vision—how to balance the ministry of our own people with the disparate needs outside—how to surface

and deal creatively with the reservations we all had—how to deal with the conflicts within us and within the parish—in short, to make the best decision possible.

The excitement and success of this day was conveyed to the vestry at the February meeting by the warden and the Rector. They said that the vestry must either decide to go ahead with the Master Plan or drop it entirely, especially since significant time and money had already been spent. It was resolved that Mr. Robert Geddes, the dean of Princeton University's School of Architecture, should develop preliminary studies on the renovation of existing facilities, the possible need for new facilities, and possible interior church modifications, including a freestanding altar and organ placement; also, that the organ committee was asked to complete its study by early spring. In addition, it was resolved that there should be a weekend meeting at Krisheim for making key decisions regarding parish planning.

In July 1975, a torrential rainstorm became a catalyst for prompt action on the organ. The damage in the basement of the church was so extensive that the organ was rendered inoperative and beyond repair. This catastrophe led to much discussion at Krisheim and resulted in firm decisions by Dr. Bristol's organ committee. Many other topics were covered at Krisheim, including the ordination of women to the priesthood, a statement on Outreach, a statement on the ministry of music,[1] the Geddes building plan, and the

funding of the Master Plan. The results of the weekend were heartening; the Master Plan now moved into high gear. Forums were held during the fall to hear Mr. Geddes, presentation of his building plan, to discuss the Organ Committee's recommendation on the choice of organ and its placement, and to review the proposals for Outreach.

September 14, 1975 marked the first appearance of a new publication, *Acclamation*, edited by Elizabeth Sydow Long and Mary B. Rice. Its aim was to communicate more fully with the parish in the form of a newsletter. This publication enabled the Rector, the choir director, and the standing committees to inform the parishioners about important events and developments, especially with regard to the Master Plan.

Two matters of concern which had been discussed at Krisheim were the statements about Outreach and the ministry of music. The vestry urged that these be printed in *Acclamation* in October.

The statement on Outreach contained important recommendations: that Outreach resources should be spread in three broad areas—the immediate Princeton community, state and national arenas, and overseas; that a financial mechanism to administer long-term Outreach funds be designed by the Vestry Finance Committee to ensure responsible and responsive stewardship, and that a substantial proportion (in the range of 20%-30%) of funds for the Master Plan be assigned to parish Outreach.

The statement on the ministry of music affirmed

that the music was central to the worship at Trinity Church and had great spiritual, educational, and musical values for the parish, and, in particular, for our children and youth. The following objectives were considered of major importance to such a program:

1. The person responsible for the development and nurturing of the program should have the qualities of leadership, both professional and spiritual.
2. The program should encourage people of all ages and levels of skill to participate in the choirs. That is, it should be inclusive rather than exclusive.
3. The service music should encourage the broadest congregational singing and listening.
4. The musical repertoire should be as broad as possible, covering the great works of the past and the music of our own day, and representing the many styles of composition, instrumental as well as choral, that are a part of the Anglican musical heritage.
5. Music should serve worship; the sung and spoken word should complement each other, and should be a source of inspiration and growth for all groups.
6. Music at Trinity should not only be for ourselves, but also shared with those in the community and beyond.

The Reverend James R. Whittemore

The Master Plan highlighted the annual meeting of December 14, 1975. The Rector's vision was well along on its way to reality. Of special importance was the resolution which was passed and which became the clear directive for a Master Plan Implementation Committee, which was later formed, co-chaired by Nathaniel Abbott and Juliana McIntyre. That resolution read:

> "Whereas the Rector, Wardens and Vestry of Trinity church, in consultation with other lay leaders and the parish as a whole for a period of many months, have developed a Master Plan for Trinity Church, consisting of the following elements:
>
> 1. A new permanent freestanding altar arrangement and a new mechanical (tracker) organ of about 35-40 stops, pending a final review of placement by Vestry and congregation.
> 2. Restoration and renovation of existing facilities and minimal new construction forming a cloister between the apse and Pierce Hall (the Geddes plan).
> 3. A parish outreach fund in the range of 20%-30% of funds raised by the Master Plan, with a goal of 25%.
>
> Be it therefore resolved that the congregation of the Trinity Church affirm the Mas-

ter Plan and authorize the Vestry to proceed with its implementation."

The passing of this resolution made possible a series of decisions by committees which were formed to solve such key questions as a fund-raising campaign, the organ placement, the altar design, and seating arrangements. Between January and June of 1976 these challenges were met by three committees that plunged into feverish activity. The excitement of this forward movement was contagious and affected the whole parish. A sudden announcement by the Rector, however, saddened many who had worked long and hard on these plans.

At the June vestry meeting, Jim announced that as of the first of the year he would be leaving the parish to become the director of the Seamen's Church Institute in New York City. This disappointing news was a clear signal to the vestry and the Master Plan Implementation Committee to move forward with all possible speed in the hope that the plan could be completed before Jim left or shortly thereafter. His guiding hand and patience continued during the following months; the momentum which he had so carefully nurtured did not slacken. By the time he left he could see the growing fruit of his labors.

There is no way to summarize briefly Jim's contributions to Trinity Church. Each of us has his own special way of remembering him, depending on how we responded to his challenges to get involved in a

vibrant, growing parish. For some, it was the educational program; for others, the music program, or the outreach programs, or the hunger program which had started as a result of his 1974 Thanksgiving sermon in the Princeton University Chapel. Others recall the Rector's forums, or the beginning of the Counseling Service. No one will forget our long pilgrimage with the Master Plan. Suffice to say that Jim's Rectorship was marked by momentous events and decisions in the parish and in the outside world. He called us to get involved. We did!

NATHANIEL B. ABBOTT

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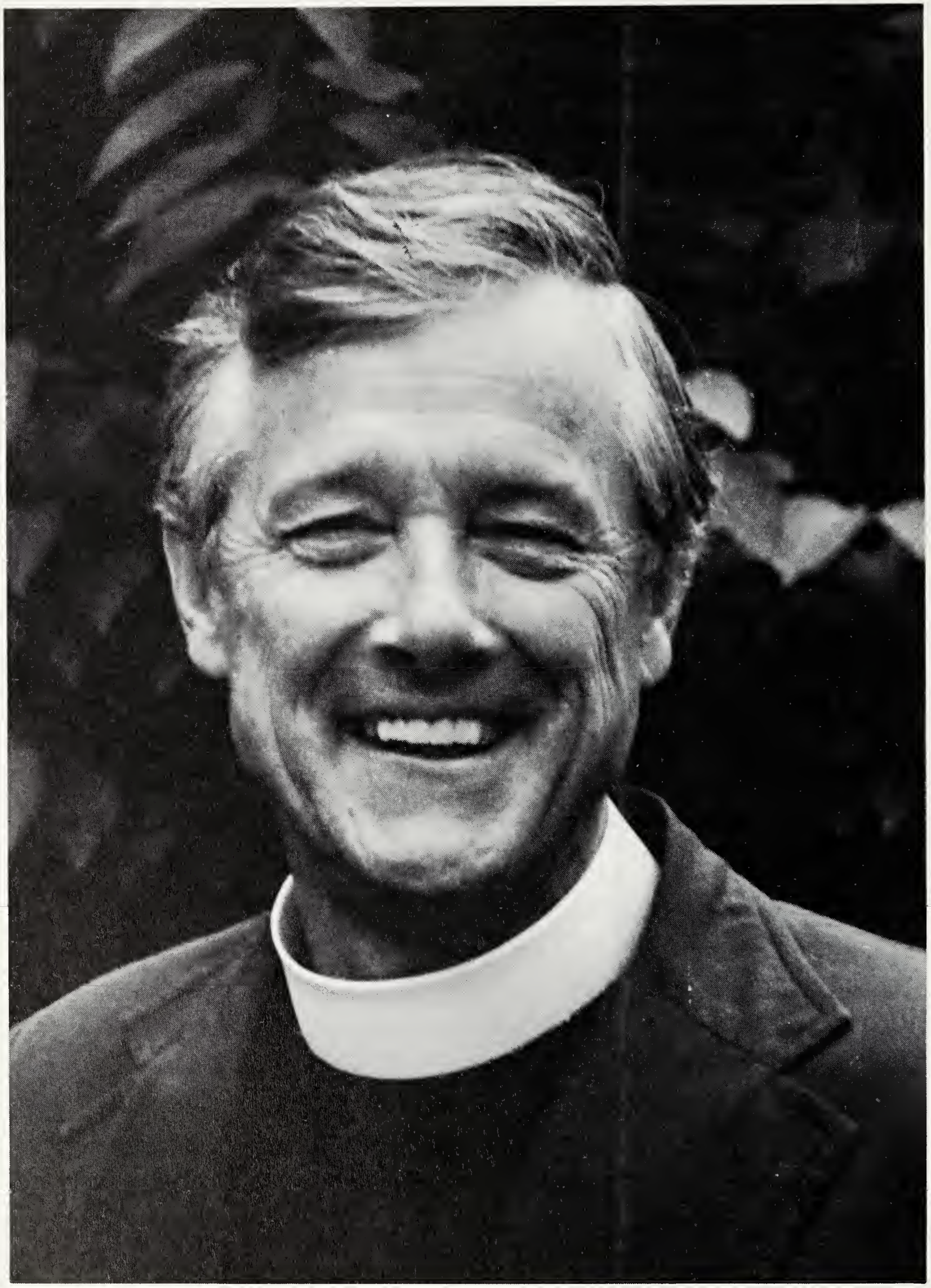
1. A ministry so impressively demonstrated by Mr. Rudy.



The Reverend John Crocker, Jr.

XI

The 150th Anniversary

Onward to the 150th Anniversary

The Search Committee for a new Rector met for the first time on July 14, 1976. Its task was completed eight months later when the Rev. John Crocker, Jr., the Episcopal Chaplain at M.I.T., accepted the call to become Rector of Trinity Church on September 1, 1977. Preceding his years at M.I.T., he was Canon of the Cathedral of St. John in Providence, Rhode Island, where, for over a decade, he led the Episcopal College Church at Brown University and the Rhode Island School of Design. His ministry in Providence was based at the parish of St. Stephens.

Jim Whittemore remained until after the ordination of Daphne Hawkes, who became the first woman in New Jersey to be ordained to the priesthood, on Jan. 29, 1977. A parish reception for him was held between the 9:15 and 11:15 services on Jan. 30. From

The Reverend J. Whittemore and Bishop A. W. Van Duzer at the ordination of Daphne Hawkes, January 29, 1977.

February 1 until September 1, the parish was served by the Rev. Grant A. Morrill, Jr., former Rector of St. Mark's Church in New Canaan, Connecticut (1955–1975) who accepted the call to serve as interim Rector. All of us were deeply grateful for his gentle leadership, the creative work of his staff colleagues, Roger Cramer, Daphne Hawkes, and Louise Kingston, and for the help of the many volunteers who kept us all humming. The sexton of some years standing during this interim, Grady Harris, gave extremely valuable help and still does at the time of this writing.

During the summer of 1976, the Master Plan Appeal, chaired by Deborah Livingston Carey, had

reached the two-thirds mark toward the goal of $1,250,000. A concerted effort was made to ensure the parish's commitment to move forward in worship, learning, and caring. While the appeal was continuing, the Master Plan Implementation Committee (MPIC) was working closely with the construction plans. This committee was comprised of Nathaniel B. Abbott, Chair, Juliana McIntyre, co-Chair, George J. Adriance, Henry S. Bessire, Kenneth M. Rendall, Mary B. Rice, and John A. Sully. It reviewed regularly with the vestry its progress through the stage of schematic designs for additions and renovations of building; also such items as schedule, budget, and the progress of the Christian Action Board within the Master Plan. It adhered closely to the resolution passed at the December 1975 parish meeting, which had affirmed that the Master Plan should consist of the following elements:

1. A new permanent freestanding altar arrangement and a new mechanical (tracker) organ of about 35-40 stops, pending a final review by vestry and congregation.
2. Restoration and renovation of existing facilities and minimal construction forming a cloister between the apse and Pierce Hall (the Geddes Plan).
3. A parish outreach fund in the range of 20%–30% of the funds raised by the Master Plan, with a goal of 25%.

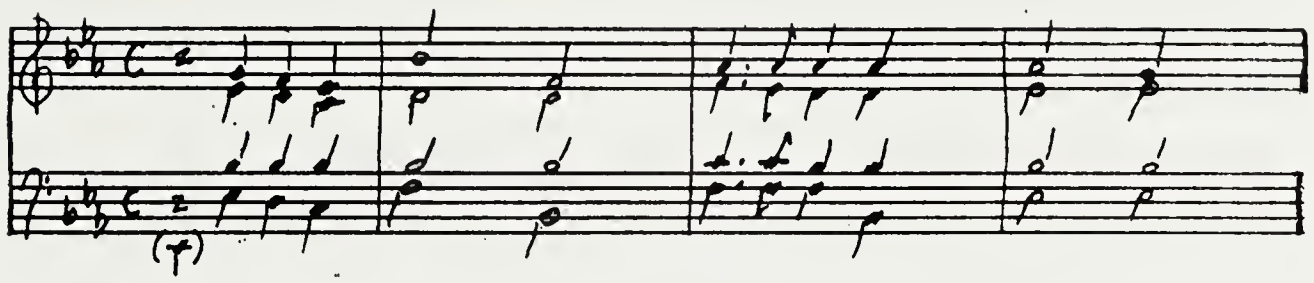
Trinity Church
The 150th Anniversary

Trinity's year-long celebration of its 150th Anniversary under the guidance of Juliana McIntyre was a profound experience for the many who prepared for and participated in the church's "birthday." Hundreds of parishioners, former Rectors, vestrymen and musicians shared the experience. This splendid event marks the end-point of the present edition of the "History of Trinity Church."

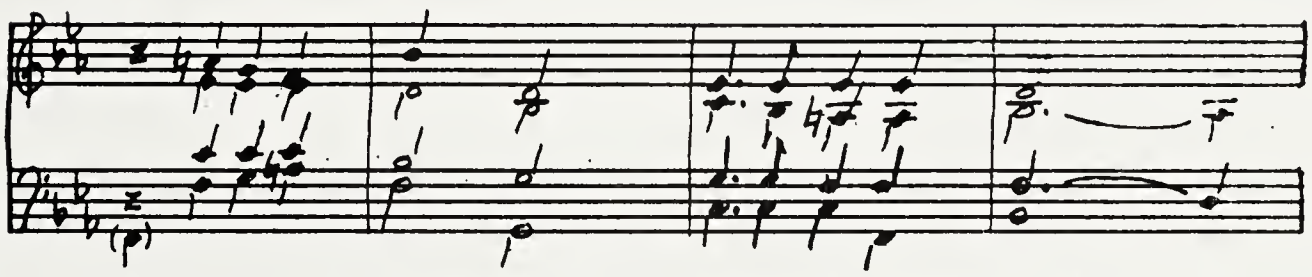
Beginning in the fall of 1982, with the announcement of the theme for the year, "God's temple is holy and that temple you are" (1 Cor. 3:17), the process took root wherever it found fertile soil: in worship, education, outreach. A great variety of projects sprouted and flourished, energized by the bold spirit which creative imagination lends to a task.

The celebration took place within the regular routine of the church year, at times cluttering it, usually transcending it. There were visits by former Rectors (Butler, Spears, Whittemore) and their staffs (Auer, Cramer, Fite, Gwynn, Harrison, Hawkes, Steen) which created sprawling reunions and misty reminiscences. Rick Endersby, editor and publisher of the *Princeton Recollector*, taped conversations which parishioners had with several of the former Trinity clergy. A special Evensong series, the writing of a new hymn by Gustave Escher III, and an original anthem by organist and choir director, John Bertalot, the fabrication of brilliant banners and posters, a liturgical arts festival

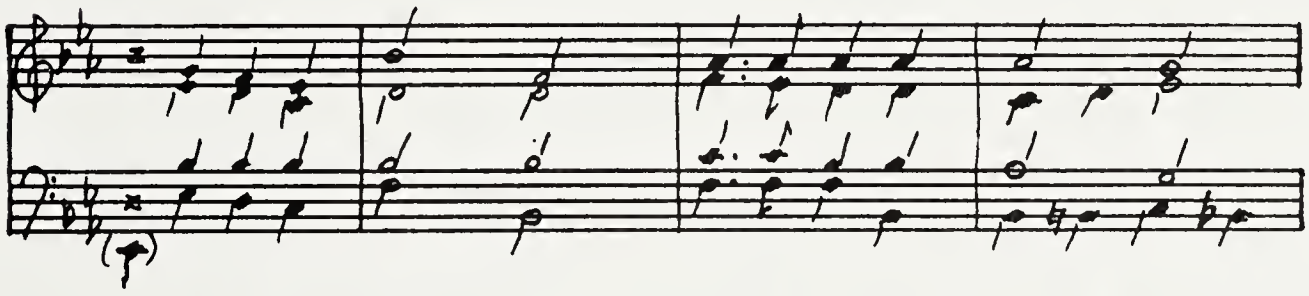
God grant us grace



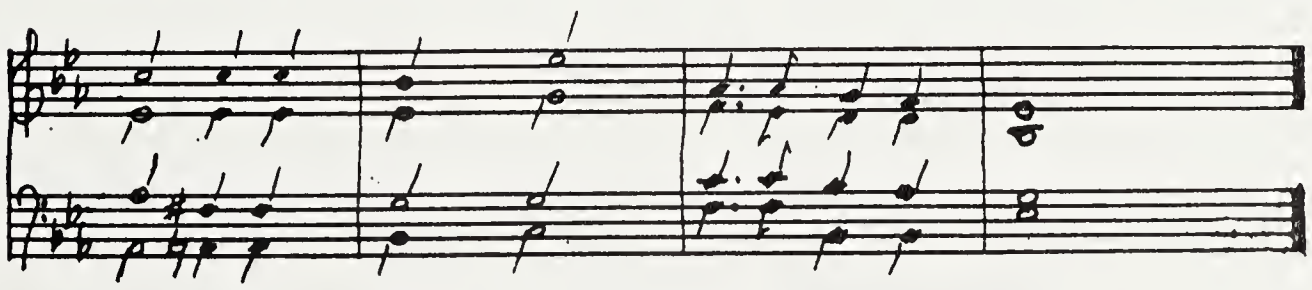
God grant us grace for still an o ther foot step.
And on our jour ney let there be thanks giv ing,
Bless us with joy at this our cel e bra tion,
O! One in Three God, mys ti cal in un ion,



not on our own path, but where you shall lead:
praise to our God, whose love we dai ly share,
help us, o Lord, this joy to ra di ate.
O! Tri ni ty God, with us night and morn,



Lord, let us fol low those who went be fore us
love for the wound ed, from the Wound ed Heal er,
As we con tin ue, let us see more clear ly
One hund red fif ty years are but a mom ent



liv ing in your name, thought and word and deed.
such is the Lord's love known to all who care.
your face e tern al, ours to con temp late.
of that new life to which we are re born.

Anniversary Hymn, "God grant us grace,"
by Gustav Escher, III.

—all were the sounds and sights of a Christian family celebrating a great "birthday."

The extraordinary effort by Wanda Gunning to organize our parish archives provided a source for this parish history and for a splendid sesquicentennial exhibit of photographs; also, material for a rollicking musical review of Trinity's last 150 years. This jolly performance, conceived and directed by Harry and Julie Clark, was twice presented in Pierce Hall, after sumptuous pot luck suppers.

An unusual interpretation of the Eucharist and its relation to our lives blossomed in the spring of 1983 in the form of an audio-visual show entitled "Ministries." Slides were assembled by Carter Cuyler and commentary provided by his sister, Juliana McIntyre. It received wide acclaim and exposure by the diocese.

The clergy designed a special liturgy for the evening service on May 11, Trinity's actual birthday. Bishop Belshaw presided; our Rector, John Cocker, Jr., preached; John Bertalot's anthem for choirs and orchestra resounded throughout the church, making a joyful sound unto the Lord. St. Paul would have approved because God's temple was indeed holy, and that temple we were!

Like many celebrations, the forms and symbols represented a deep commitment by people to explore the meaning of this church and all that it represents. The vestry's working paper on discipleship, the confirmation class's weaving of the theme, the quiet days, this

current written history—all combined with celebrative events to give witness to the words of the last stanza of our anniversary hymn:

> O! One in Three God, mystical in union,
> O! Trinity God, with us night and morn,
> One hundred fifty years are but a moment
> Of that new life to which we are reborn.

JULIANA MCINTYRE

XII

Music at Trinity Church

I

THE HISTORY OF MUSIC AT TRINITY, rather like that of Trinity history as a whole, follows the pattern of a general obscurity until after the Civil War and the Rectorship of the Rev. Alfred B. Baker. What we have during the first period is a confused list of names of organists and choristers—the latter a paid position perhaps equilavent to choirmaster or at least leading singer in the choir. The names of "blowers," those who handled the bellows of the unmechanized organ, are also occasionally on record. What these people were like and the music they performed is what is missing.

The inaugural mention of music is found in Dr. Baker's invaluable if sometimes vague "Records of Trinity Church, Princeton" (1908). On page 11, apropos of the consecration of the first church on Sep-

tember 23, 1834 he recounts:

> "The organist at the consecration service was Thomas March Clark, who was then a student in the Theological Seminary at Princeton, but who took orders in the Episcopal Church and became the Presiding Bishop late in life. In his 'Reminiscences' Bishop Clark says, 'The Episcopal Church was built during my time, and no one being found to play the organ at the consecration I volunteered my services, and all that I have to say about it is that I was never asked to repeat the operation.'"

Thus we know that the church began with an organ, if not an organist.

The next document of note dates from the end of Hare's Rectorship. In a letter dated April 27, 1842 to Dr. Hare, a certain L. [or S.] M. Smith, evidently established as both musical director and Clerk of the parish, indicates that he is leaving.

> "I felt much disappointment in not finding you at home on Tuesday evening last in order to say farewell. An opening of consequence presenting itself I felt in duty to myself to accept tho' not without some painful feelings. I have instructed my friend Mr. Geo. Young to collect my demands [?] in order to settle any just claims that may be presented against me. He will hand you the Secretaries' Book and in

> retiring from the organist's situation I am willing to hope the Vestry will not overlook him. He will with pleasure play the organ & in a little time will be an expert performer. The services he and his brothers have rendered in the choir have been valuable and constant. He will officiate on Sunday next (salutations) "L. [?] M. Smith."

This remains the first true evidence of a music establishment at Trinity Church. Who Mr. Smith was, how long he had served as organist and where he went are not known.

On November 30, 1842 a Wm. Hardaker contracted to keep the organ tuned and repaired for two years for $25. In that same month, the vestry minutes record that George Young was to be paid $50 per annum as organist commencing November 1st. But by May 15, 1843 "Mr. Rogers stated he had employed Alfred Young as organist in place of his brother George who had turned Roman Catholic." Same compensation. From then on until at least 1851 young Alfred was organist, choirmaster and, to his great chagrin, blower. Alfred, however, at various times dragooned his no doubt younger brothers to help him: Edward as chorister in 1844, Henry as blower in 1844-45, William as chorister in 1846.

In 1845 Alfred was sent to Philadelphia at the expense of the vestry to study music, and a letter as of September 16, 1845 to Mr. Rogers, the treasurer, re-

mains in the files. "Finding myself in want of some money in order to pay up all arrears, I thought I had better write to you for it. I am very well and improving fast and I hope by the time I come home I will be able to finger and work our organ a little better." He then proceeds to recommend a Mr. Stanbridge "as being the best organ builder here" in case "we get a new organ." As for his personal finances: Tuition, 30 lessons, 1 dollar per lesson $30; Board, 6 weeks, 3 dollars a week $18; Washing $2.00; Music book & paper $4.25; Hire of piano 1 month $4.00; Incidental expenses $6.25. "The incidental expenses are merely the fares I have been obliged to pay between here and Princeton."

Evidently this tuition was satisfactory. Young continued to direct music at Trinity with increasing self-confidence, as demonstrated by his somewhat cheeky letter asking for a raise. On August 21, 1849 he wrote:

> "It being my intention to remain in Princeton for some time, I have thought it necessary to make some arrangements in regard to my continuing as Organist for [the] ensuing year. For the past six years I have played the organ, sang and acted in capacity as leader, taking upon myself every care and responsibility in regard to it. I have done this for 60 dollars per annum. The duties are of such a nature that I think my salary should be increased. It is a trouble and responsibility that I do not wish to take upon

myself without sufficient compensation. I therefore submit to you the following proposition. I will for the ensuing year (from 15 Sept.) play the organ and sing[,] acting as leader[,] for 100 dollars. The organ is now in rather a tottering state. Its bellows is nearly useless and it requires attention paid to other parts of it. I will fix the bellows, and take all possible care of it. I have performed the duty of blower for two or three years[;] for all the compensation[,] I was allowed to have my Father's pew rent 8 dollars." (1845 pew rent for Thos. Young at $4.00 Last mention 1849.) "I find it so much labour and inconvenience that I would decline doing it any longer. I would like therefore for you to find me a blower. A person can be got I have no doubt for 12 or 15 dollars a year. With these remarks I respectfully submit my proposition for your consideration."

The Vestry minutes of August 31, 1849 indicate that "a communication from Alfred Young the organist was rec'd, read and ordered to lie upon the table." This sounds ominous; but the record shows that he got his raise, and sure enough, as of April 18, 1850, was to be paid $100 per annum. Nothing about a blower. Meanwhile, as of April 1 of that year, a Mrs. Elizabeth Downing was paid $25 as chorister. Before that she was on the payroll as a teacher going back to 1848, and continued as chorister at least through

1852. On September 30, 1850 Young was paid $150 "to one year's salary as organist" and on February 4, 1851 an advance of $106 on his salary of $150.

Meanwhile, his animadversions on the state (tottering) of the organ bore fruit. In 1849, the ever-generous John Potter gave the church a new non-tottering one; but alas he never lived to hear it, as he died before it could be installed. It was surely Alfred Young that first played it.

Suddenly, on April 30, 1851 one Edwin Emerson, never heard of before or afterward, received $50 for salary as organist for six months ending May 1, 1851. Alfred had obviously gone. According to Baker, he too followed his brother George into the Roman fold, became a doctor, then a priest and ended up as Vice President of Seton Hall. This marks the end of the Young period, the first moderately well-documented span of Trinity's musical history.

II

During the 1850s and 1860s the record is much fainter. It was a period of female dominance, a succession of ladies, largely maiden, who held the post of organist, and of various more fugitive figures, male and female, who acted as choristers. A Genevieve Smith succeeded Young and Emerson, but died in office as organist in 1851. She was in turn succeeded by Miss Mary Clifton, who was more durable. She was

followed by Miss Carrie Ross (later wed to long-time vestryman Joseph Priest) on April 17, 1865, as officially noted in the minutes of the vestry. Carrie Ross lasted until at least 1869. The organist was paid $100 a year. There was a succession of choristers: Elizabeth Downing up to 1852 at least, John Morrison in 1861, and from then on through 1869, William W. Stelle at $25 per quarter.

Baker in a speech of 1919 states that as of 1866 when he became Rector, there was a choir. It sang in the church gallery: a quartet of male singers led by a male conductor and accompanied by a female organist. "Their singing was in good time and tune, but not very inspiring to the congregation. It did not tempt them to join very much in the musical part of the service." Caroline Ross, along with Baker himself and a "devoted layman" Richard S. Conover, started to build up a boys' choir. A new order was about to begin.

In 1870 the first vested boy choir was formally organized. It was now under the direction of Dr. Henry S. Cutler. He was not a resident of Princeton, but came down from New York, where he was in charge of the choir of Trinity Church in that city. He made weekly visits in the 1870s and as Baker says, "is regarded as the founder of the choir of our church. He could not be with us on Sundays, but took pains in the training of a substitute who in his absence would occupy the organ bench." Officially, however, the line of maiden organists was continued by Miss Maria F.

Stevens, who resigned in 1876 after six years to join the sisterhood of St. John Baptist as a nun, where she became Mother Superior [1]. This regime of Cutler and Stevens, beginning in 1870, established that tradition of a vested boys' and men's choir which has persisted to this day. A retro choir of women helped support the upper voices.

After Dr. Cutler and Miss Stevens left, a not entirely fortunate regimen of two decades followed in which the posts of organists and/or choirmaster were usually filled not by professionals but by college undergraduates, with a few noteworthy exceptions. Some of these undergraduates were brilliant, but the system of continued money saving, turnover, and lack of continuity was in itself harmful.

In the welter of such young men from the classes of the College of New Jersey of the late 70's to the early 90's, three names stand out: James P. Dod, class of 1878, Charles I. Young, 1883, and Alfred S. Baker, 1890. They were all three sons of prominent Princeton fathers, and at least two of them went on to careers in church music. John Potter Dod was the son of former Rector William Dod. He seems to have been the first of these collegiate organists, beginning in 1877. He then went to New York for study, and became organist of the Church of the Transfiguration there, as well as a vestryman "which offices he held throughout the remainder of his life," says Baker.

Charles I. Young, class of 1883, was the son of the famous professor of astronomy at Princeton, Charles

A. Young. He seems to have served at Trinity at two separate times in the 1880s. Under his direction the choir began to have more than a local reputation. In 1882 the choir participated in the Second Annual Choir Festival of New Jersey, held at Trinity in November. Young was also a composer and Baker mentions his "melodious Te Deum which was often rendered by our choir."

Alfred S. Baker, 1890, who had assisted Young during his second period in 1886-87, was the son of Dr. Baker himself, and an enthusiastic and talented devotee of church music. However, he stayed at Trinity only from April 1887 to October 1889. He too participated in a festival, that of the Choir Guild of New Jersey held at Trinity in 1888, when Baker presided at the organ. He was a composer of promise, whose works were performed and printed, and he went on to a career in New York as organist of the fashionable St. James on Madison Avenue. He died prematurely in 1896, and a memorial service of his compositions was given at Trinity. As the first really established composer of Anglican church music from Princeton, and brought up in the congregation of Trinity, he deserves to be better known there. His works—a Magnificat and Nunc Dimittis in E flat, an anthem "O God who has prepared," a hymn "Jerusalem My Happy Home" and other compositions—are on record as having been performed here; it would be appropriate to memorialize these first of Trinity's own

native composers, Young and Baker, by at least an occasional revival.

All during this period, however, between the off-stage direction of Dr. Cutler ending in 1876 and the first really professional full-time musical director, George Rodgers, in 1902, there was a constant stream of organists and/or choir directors, collegiate and other, whose tenures twined around those of Dod, Young, and Baker. Their names are all that remain of them—men such as Harris C. Messerole, class of 1886, John M. Mayhew, 1892, L. F. Pease, 1895, and other fugitives. Professionals such as Carl Langlotz, composer of "Old Nassau," George F. Lejeune, and Dr. George Edward Stubbs, also helped out off and on. On May 9, 1880, a Louis C. Baker resigned as organist, having filled the place "for the last two years." Dr. Baker does not mention him. He does, however, name Horace E. Emmons who resigned in 1883, Professor Charles McMillan (1883-89) and John S. Conant (1889-90) as choirmasters only.

During the 1890s, two lay townsmen, Walter Cottrell and Augustus Dohm (class of 1900), came to the rescue and up to 1902 acted as organist and choirmaster respectively. By the time the first professional choirmaster arrived, a full vested choir of men and boys had been long and thoroughly established, backed up by the choir of women.

It is almost impossible to make any valid chronology of organist-choirmasters from the end of the

Cutler-Stevens period in 1876 to the beginnings of the Cottrell-Dohm period in 1893 and 1895, again respectively. Even then there are constant references to temporary figures such as choirmasters C.A. Bowlds (1895), Vincent Lansing Collins, historian and later secretary of the university during the winter of 1895-96, and others. Dohm and Cottrell, however, seem to have been in firm control from 1896 to 1902. It is from this confusion that the names of Dod, Young, and Baker stand out in relief, with fairly firm beginnings in Cutler and Stevens from 1870 to 1876 and the names of Cottrell and Dohm as rounding off this period with some certainty and continuity at the end in 1896-1902.

III

So it was not until the twentieth century that Trinity felt it could afford a full-time professional organist and choirmaster. The first of these was George B. Rodgers, who took over from the hometown team of Cottrell and Dohm on Feb. 1, 1902, beginning with the modest salary of $650 a year. In 1905 he was raised to $1,000. This was better than Alfred Young at $100; but perhaps, given the many decades of inflation, not very much better. There does not seem, despite the change from amateurism, to have been much change musically. The vested men-and-boys choir continued, still supported by the women's choir. A

tenor was paid $3.75 a Sunday for 40 weeks. Music continued to be thoroughly English-Victorian, works by Smart, Wesley, and Stainer, hymns such as "Ancient of Days," "Abide with Me" and "Jerusalem the Golden." The program for the celebration of Trinity's 75th anniversary, in 1908, was interesting in that it included works by local composer Alfred Baker, whose service (Kyrie, Gloria, Sanctus and Agnus Dei) was then performed. Appropriately, at a "Laying of Foundation" service on May 8, 1910, "The Church's One Foundation" was featured.

Rodgers added to his income by giving piano lessons, as indicated by an advertisement printed in the *Trinity Record* of October 1902. He was "prepared to instruct pupils in piano, pipe organ, harmony, and ensemble playing" at his study in the Potter Memorial, 29 Mercer Street. His eight years at Trinity seem to have been generally satisfactory despite a false accusation of misconduct which caused considerable parish turmoil. The choir seems to have done well under these first years of professional guidance. A special contribution of $150, raised by public subscription, was presented to him in recognition of his services.

The next three professional successors to Rodgers do not make a strong historical impression, except for one of conventional competence. Certainly there was no sign of any change in organization or repertoire. Edwin W. Read (1910-15), Sheldon B. Foote (1915-22), and Charles F. Wilson (1922-24) seem to have car-

ried on the tradition established by Cottrell and Dohm.

Read came to Princeton from the midwest, where he was unhappy. In a letter of application from Racine, Wisconsin, of February, 1910 he wrote, "I am forty years old and have been actively engaged in this work for over twenty years. One year-and-a-half ago I was called to St. Luke's, this city, and being an eastern man I found this middle west not at all to my taste, being very unmusical and further the climate disagrees with both Mrs. Read and me." As of March 22, he accepted the Trinity position at $1,000 a year and promised to arrive "not later than April 1st." Perhaps he found Princeton equally unmusical, and the climate not much better than Racine. In any case, he did not stay long, and left a reputation of being demanding and difficult. His salary, however, was raised to $1,400 (on demand?) but his contract was terminated by the vestry on April 23, 1915, effective the first of June.

Sheldon B. Foote succeeded him at a salary of $1,200, and lasted longer. Like Read before him and Rudy after him, he was given free living quarters in Ivy Hall; a mixed blessing. As of 1920 he finally complained to the vestry about the inadequacy of this establishment for a family with children. He wrote V. Lansing Collins, in his capacity of Clerk of the Vestry, on October 11, "It is imperative that I be provided with more comfortable conditions for my family. I moved into Ivy Hall in 1916 since which there has

been no decorating, finishing of floors, internal or external repairs." Both roof and cellar leaked. And then there was the "meagre salary." He had three children, two of whom were born in Ivy Hall. Like Rodgers, he tried to supplement this salary by outside activities. In the same year of 1920, in April, he wrote another letter to V. Lansing Collins, this time in Collins's role as Secretary to Princeton University. He tried to arrange for a job under Alexander Russell as coach for the Glee Club and assistant in the music department as instructor in musical theory. He was evidently unsuccessful. Another extramural activity got him into trouble. As of 1922 he played the piano in the Garden Theatre, accompanying movies. This so shocked the vestry that his contract was terminated in that same year. However, his popularity with the choir itself is testified by a "surprise party" they gave him in January, 1920. One hundred attended. "Messrs. Peach and Charles Huber kept things going at a lively pace throughout the evening with dancing, games and singing. A potato race created the most amusement." Foote went out in style.

On September 1, 1922 an agreement was made with Charles F. Wilson at a salary of $100 a month to take Foote's place. Like all such contracts it contained the binding clause that "It is also agreed that the choice of hymns and anthems shall be subject to the control of the Rector, and that the use of all light and unchurchly music and operatic transcriptions is absolutely forbidden." A similar agreement with Wilson

next year for May 1, 1923 has the name of Wilson crossed out and that of Raymond Rudy substituted. Already, obviously, Wilson was becoming incapacitated by the disease which soon killed him, and he seems to have practiced as organist and choirmaster for only about a year. Rudy however did not officially succeed him until 1924; and with his long and meritorious tenure a new chapter begins in the history of Trinity's music.

IV

It is an odd coincidence that the history of music at Trinity seems to parallel that of the church itself in Princeton, but about a century later. For the church we have the blank years up to 1833, then a series of incumbents with short tenures—Hare, Paterson, Peterkin, Hanson and Dod—and finally the long ministry of Dr. Baker under whom the church really established itself. In a somewhat similar fashion, music at Trinity goes through a period of almost, if not quite, blank years up to 1902, then a series of organists with short terms—Rodgers, Read, Foote and Wilson—and finally the long period of forty years (1924-1965) during which Raymond E. Rudy was choirmaster and organist. It was only during this period that, again, music at Trinity really found itself. Though the changes from the older order were not immediately dramatic, they were permanent and important.

Raymond E. Rudy, choirmaster and organist from 1924 until 1965.

Rudy, a native of Bellevue, Kentucky, and first trained at the Louisville Conservatory of Music, came to Princeton from the Chapel of the Intercession in New York. He had studied in that city with David M. Williams, and also with the famous Marcel Dupré in Paris, and was unquestionably the best trained and most thoroughly professional musician to have so far taken the post at Trinity. He not only made music at Trinity, he also lived there, for after his marriage to Miss Catherine Furness in May of 1931, Mr. Rudy, like organists before him, settled into Ivy Hall.

He inherited and continued the already long established vested choir of men and boys, but completely rejuvenated it. By 1939, for instance, there were 73 choir members and in February of that year Mr. Rudy had to announce that "there are more boys in the choir

than ever. It is impossible to admit any new choristers until fall."

There was an immediate broadening of the musical repertoire. Instead of the already antiquated and parochial music of exclusively Anglo-Victorian provenance, Rudy brought into Trinity compositions from the mainstream of European culture from Bach to Franck. (His own compositions were performed under the modest pseudonym of "W. Monk.") Above all it was his personal influence that was so important. He was particularly successful in dealing with his boy choristers, not only appealing to them through his musical expertise and his warmth of personality—a master storyteller and full of humor—but also as a personal and spiritual adviser. Several former choristers in fact entered the ministry owing to his influence. At first choir boys came from all denominations, but later under Dr. Butler they were all Episcopalians. His long tenure made it possible to build up a continuing community of interest in the congregation. For the first time in history the minutes of vestry meetings say something about music, instead of just musical finances. For instance, as of April 14, 1941 the wardens and vestry commented "most favorably on the quality of the music for Easter Day service." (This is the very first recorded mention of actual music in these minutes.) Again in 1943 there is praise of the "excellent performance . . . of the Crucifixion" (by Stainer). "We should all be grateful to Mr. Rudy." As of July 7, 1944 there is the record of a dinner given

to Mr. Rudy in celebration of his twentieth anniversary as choirmaster. He was presented with a check for $500 from "various people of the parish" along with expressions of thanks and praise.

All these and other such comments of record testify to the unmistakable success and popularity of his musical ministry. Various new adjuncts to music at Trinity are evident: the formation and gradually increasing prominence of girl choristers as well as boys, which eventually evolved as a separate girls choir. Another later development was a group of adult amateurs, members of the congregation mostly, to help support the girls in lower parts. A choir guild, which began under the direction of Mrs. Lewis Cuyler in 1946, took care of the increasing number of vestments for all these various singers and acolytes. A summer camp called Nejecho at Adamstown, New Jersey provided, from about 1925 on, for summer holidays for the boys. Dinner and parties on the social side, and special concerts all over New Jersey and at the Cathedral of St. John the Divine in New York City on the musical side, enlivened the year's routine; but unfortunately the records are still extraordinarily vague or nonexistent.

And then, as so often before, there was the organ. Once again it was tottering. By the 1950s a new one was obviously necessary, and, largely through the beneficence of the Bernard Peyton family, an Aeolian-Skinner instrument was installed, blessed and in action by 1954. Its total cost was around $50,000. Its

installation coincided with the building and occupation of the new parish house.

It seemed, during these days of the mid-century, that all prospects were pleasing. Unfortunately two disasters, one slowly apparent, the other sudden, clouded the last years of Mr. Rudy's tenure. The first was the gradual deterioration of his health, which by the 1960s, although it did not curtail his work load or dim his enthusiasm, made things increasingly difficult for him. The second was the disaster of the fire of February 13, 1963. This tragedy, coming as it did soon before Mr. Rudy's retirement had been announced in mid-1963, completely disrupted the whole music program. The new organ was, in fact, permanently ruined, though a rather faulty reconstruction put it back into action by the date of the Service of Reentry to the remodeled church on March 17, 1964. Mr. Rudy bravely continued during this period of stress and turmoil, but finally resigned as of August 1, 1965 after his forty years of invaluable service.

He not only had been organist and choirmaster of Trinity all these years, but held many other positions. He taught at Douglass College in New Brunswick up to his retirement, led the seminary choir and gave music lessons under the auspices of Princeton University as well as privately, to list only the most prominent of his outside activities. The Rudys, as a family living in Ivy Hall ("on campus" so to speak), served as a focal point for all sorts of activities, and above all their constant presence during the changing Rector-

ship of Williams, Kinsolving, Butler and Spears served as a continuing link and focal point for the traditions of Trinity Church as a whole.[2]

V

Robert Hobbs, who took over from Ray Rudy on his retirement as of August 1, 1965, but who did not begin active service until the fall, was a native of New Jersey. However, he came to Trinity from Christ Church Cathedral in Indianapolis, Indiana, long famous for its boys' choir. He had served previously first in New Jersey at Trinity Church, Cranford, then at St. Paul's, Westfield, in 1937-48, and then, before Indianapolis, at St. Mark's in Louisville, Kentucky.

His particular talent lay in the training of boys' choirs, and the emphasis during his short but fruitful service in Princeton lay in that direction. A report given at the annual meeting in December of 1965 gives a more detailed description of the activities of the choir as a whole than anything else preserved in the entire Trinity records, and deserves at least partial quotation.

> "It is with great pleasure that we report real progress in the work of our choir. The Family Service choir which sings at 9 a.m. each Sunday morning is composed of 15 junior girls ranging in age from 9 to 14 years. They are supported by a faithful group of ladies and gen-

tlemen from the congregation who enjoy singing church music. The smallness of their numbers [seldom more than 8 to 10] increases the value of each individual immeasureably . . . Junior girls meet each Saturday morning from 10 to 11 . . . Adults meet Thursday evenings 7:30 to 9:00.

"The boys sing at 11 a.m. each Sunday and are rapidly gaining in numbers and musical skill. The addition of several new boys this autumn has boosted their number to 18 trebles, with several more in the probationer class. It is a privilege to have as altos, tenors, and basses, music students from Westminister Choir College and Princeton University. As you all know this is a *new* choir in the process of learning its craft. . . .

"A choir group has recently come into being consisting of parents of the boys. Mrs. Samuel Pillsbury has consented to be its head, serving light suppers on Friday evenings between the afternoon boys rehearsal and the full rehearsal with the men."

Beside this report of Mr. Hobbs, there is a separate report of the Choir Guild, now divided into three groups: a choir mothers guild taking care of boys and girls, a mending club under Mrs. MacMahon, and the Pillsbury supper club. There were 19 boys, 13 men, 17 girls and 5 women who had to be tended.

The lately revived Music Committee of the Vestry became vocal under the energetic guidance of Lee Bristol. But a sinister note begins to intrude into his comments: the organ needed repairs!

In 1967, as Father Spears moved westward to become Suffragan Bishop of West Missouri, so Mr. Hobbs left in the same direction for Trinity Church, Toledo, Ohio. As of September 18, 1967 Mr. Bristol reported the appointment of Mr. James H. Litton to replace Mr. Hobbs effective January 1, 1968.

The rearrangement of the choir made by Mr. Hobbs, and his fine tuning of the boys' choir were to be developed enormously under Litton; but the choir continued to be that developed and trained under Mr. Rudy.

On January 22, 1968 the vestry records state that "Dr. Bristol introduced Mr. James Litton" and thus officially inaugurated what was to be the second longest and certainly most revolutionary and active period in all Trinity's musical history. Litton had been appointed to his place as of September 18, 1967 and Hobbs had played his final Sunday on September 24th.

Litton was a native of West Virginia, born on December 31, 1934 and grew up in Charleston. He had received both Bachelor of Music degree in 1956 and Master's degree in Music in 1958 from Princeton's own Westminster Choir College and came to us, after various previous engagements, including work at Trinity Church, Southport, Connecticut, in 1963,

and from the same renowned Christ Church Cathedral in Indianapolis that had given us Robert Hobbs. He had in fact succeeded Hobbs there and filled the post during the three years Hobbs was in Princeton.

Litton had also been National President of the Association of American Cathedral Organists, and when he came to Princeton was appointed Visiting Instructor in Organ at Westminster. At a later time he trained and conducted the choir of the Princeton Theological Seminary, and was constantly traveling to meetings of musical organizations and choral seminars, lecturing and conducting. His tenure at Trinity carried on the tradition so firmly grounded by Rudy, with whose methods and repertoire Litton was in fundamental sympathy; but the Litton period was one of upheavals and changes of every sort, in which Litton eagerly and successfully participated.

At every level of the life of the Episcopal Church a radical movement against age-long traditions and restrictions was in progress during the late 1960s and early 1970s. In the church at large a significant remodeling of liturgy took place, evidenced by the formal introduction of the new Prayer Book (officially inaugurated at Trinity in February 1977) and by the ordination of women as priests. At Trinity itself this was the period, beginning during the incumbency of James Whittemore, when the Master Plan was activated, resulting eventually in a remodeling of much of the parish house, the introduction of the permanent freestanding altar and consequent architectural

changes in the chancel end of the church and changes in the services. Above all it was a period of the dislocations caused by the building of the new organ and organ gallery and the moving of the choir from the chancel to the rear of the nave.

As for the choir itself, it too changed and grew. In place of the principal choir of men and boys, with assistance by a girls choir, in turn supported by a small group of volunteer adults, the choir forces were enlarged under Litton to comprise three separate and independent choirs, each one supplying music for various entire services. Though the men and boys still provided the core of Trinity's music, the volunteer adult choir became an entity, increasing from a membership of less than a dozen under Hobbs to a full group ranging from 30 to 50.

The Girls Choir also became a thoroughly self-sustaining organization and toward the end of Litton's tenure, the schedule of Sunday services at 9:15 and 11:15 was parceled out among these three organizations with adults and girls sharing the 9:15 and men and boys and adults the 11:15. The Men and Boys Choir reached as many as 70 members at times, so that applications had to be turned down, and offshoots (a youth choir and a junior girls choir) were created to take care of the overflow. At times when the entire membership of the choir processed, the aisle was full of singers for its whole length and seemed to outnumber the congregation.

The repertoire, based on that of Rudy—the Angli-

can tradition and the classics—was enlivened by much contemporary music, some of it (as in the case of the remarkable composer Richard Felciano) quite extreme, as well as by innovative services such as a controversial but popular electric rock mass in the winter of 1969, dancers, dramas and other novelties. Litton was ably assisted in all this first by David Agler and then by Harold Pysher, who later went on to their own successful careers elsewhere.

Recordings, tours, joint concerts and broadcasts added to the reputation of Trinity as having one of the best choirs in the state. This culminated in the grand tour of some fifty choristers from the Men and Boys Choir to England and the Continent, christened "Cathedrals '80," thus bringing the choir not only national but international acclaim.

As though all this activity were not enough, Litton inaugurated an annual concert series, beginning with the season of 1968-69. This established a tradition which has continued down to the present time. The series has consisted basically of a program of one or more large choral works performed by the Trinity adult choir in conjunction with the choir of the newly independent All Saints, plus a number of non-congregational volunteers; an annual spring program by the men and boys; a series of instrumental concerts, under the direction of Joseph Kovacs, called the "Collegium Musicum"; and an occasional dramatic-musical production such as the first of them, Britten's "church opera" *Noyes Fludde*, on April 25, 1969 or the equally

successful performance of Menotti's "Amahl and the Night Visitors" in January of 1982. Originally supported, with considerable qualms, by the church under the auspices of the Music and Worship Committee of the Vestry, this series soon became entirely self-supporting and by 1974 even had its own bank account. A shift from voluntary offerings at the concerts to regular paid ticket admissions made this financial independence possible (although it offended some parishioners).

The annual spring tree sale, and a candlelight Epiphany house tour inaugurated in 1979 helped raise more money. Above all, the generous yearly donations of a handful of music-loving patrons, some of them not even members of the congregation, helped the program continue. The great musical successes of the series, of which a performance of Haydn's *Lord Nelson Mass* in 1973 was one of the earlier ones, firmly established the concerts as a permanent feature of Princeton's already rich musical scene. Up through 1984-85, under the lively direction of the new choirmaster-organist John Bertalot, this Litton tradition persists.

Above everything, however, the most dramatic single event of Litton's tenure was the building and locating of a new organ. Once again, as so very often before, the condition of the old organ had become "tottering." The handsome new Aeolian-Skinner installed with so much fanfare in the 1950s had been ruined by the fire and inadequately restored. As of December 11, 1972 the chairman of the Music and

Worship Committee (by then switched to Worship and Music) was forced to advise the vestry that the organ was "about to reach the state where it is no longer playable." This inaugurated a struggle which was only resolved when a new organ was finally installed.[3.]

It was dedicated, after delays, on October 1, 1978. The winter of 1978-1979 was enriched by a series of organ concerts designed to show off the new instrument. Also a series of Anglican Evensongs, once a month during the winter, was inaugurated, performed by the Men and Boys Choir and greatly enhanced by the new organ.

The large sum needed for the construction of the organ, its gallery, and the consequent renovation of the chancel as well as the extensive remodeling of the parish house, under the expert eyes of architect Robert Geddes and his assistant, was raised by a massive Master Plan Drive.

By the time the new Rector, John Crocker, Jr. was officially installed in November 1977, the battles had been fought and the tensions resolved. A sad note was the premature death of Lee Bristol of a mysterious disease in 1979—a coma from which he never recovered. Bristol had been one of the most prominent of a group of influential and musical parishioners supporting Litton in his innumerable projects through these turbulent years. Never in the history of the vestry, for instance, have the minutes of the meetings been so full of musical matters as they were during the ten years from 1968 to 1978.

By the time that Litton was called to the prestigious post of organist at Saint Bartholomew's in New York City, as of September 1982, the turmoil had subsided, and the new order was finally in place—a freestanding altar at the crossing, ordained women as associates at Trinity (local citizen Daphne Hawkes being the first of them), the new prayer book in use, with consequent changes in liturgical texts for musical settings, the choir settled in the west, and the organ up on its gallery. Though none of these innovations was accepted gratefully by all Trinity parishioners, by the time John Crocker arrived in 1977 to take over as Rector from James Whittemore, and John Bertolot arrived in 1982 to succeed James Litton (a general change from James to John), all these novelties had become more or less routine. The concerts continued to flourish, the choirs to be filled and active. A renovated Ivy Hall, for years no longer an organist's residence but a run-down choir practice and robing center, was rededicated on June 10, 1984. Much more could be said about the details of this adventurous period; but here one can summarize this decade and a half by saying that on this firm basis of the Rudy legacy, Litton erected a musical superstructure that seems likely to determine the destinies of music at Trinity for some time into the future.

NATHANIEL BURT
aided by CATHERINE RUDY

1. Regarding the later eminence of some of the players of Trinity's organ: Young became Vice President of Seton Hall, Stevens became Mother Superior.
2. Mr. Rudy's wife, Catherine Furness Rudy, who was of immense aid in composing this history, died just as it was nearly completed on June 7, 1986.
3. A fuller account of the events and causes is contained in the article by John Sully beginning on page 163.

XIII

The New Organ of 1978

NEXT TO THE PIERCE / KAESER PARISH HALL renovation and addition, the organ was probably the single most costly item on the Master Plan, and the most politically incendiary.

The need to do something about the organ came about because of two problems. The first was that the electro-pneumatic Aeolian-Skinner organ installed in 1954 had weathered the 1963 fire and had subsequently been rebuilt, but was a constant maintenance problem. This resulted in part from the organ's basic construction, which required frequent and costly rebuilding. The problem also stemmed in part from the organ's location in a chamber which was subject to wide temperature variations and to dampness, encouraging deterioration and making tuning difficult, because the pipes were spread over three stories, the

lowest a damp basement. While it had been an excellent quality instrument originally, it couldn't overcome these liabilities.

The second problem was a musical/acoustical one. Because of its location, the organ projected sound very unevenly: those persons, including the choir, seated near it got an earful, yet at the back of the church only 25% of the sound was heard.

While such problems were once common, there had been great strides in organ-building during the late 1950s and 1960s, generally in the direction of a return to historic norms of tonality, construction and placement. In the light of these improvements, we knew that a mechanical instrument properly placed on the axis of the church would be a great improvement from both maintenance and musical standpoints.

As to the type of instrument to be chosen, there was little disagreement among those who were interested. A "tracker" organ with mechanical linkages between the console and the pipes was well proven to be long-lived and most responsive to the organist. Such were the organs of Bach's time, and most were still in use. Organ-builders once again were building such instruments, for virtually the first time since the 19th century.

The placement of the organ was the more difficult question, although there were parishioners who for reasons of principle were reluctant for the parish to spend the money any new organ would cost considering other needs in the world. However, few parish-

ioners objected to the concept of a more maintenance-free instrument, i.e., seeking a solution to problem #1. It was the placement problem that was the stumbling block, because this had considerable implications for the familiar arrangement of the church. Taking the organ out of its cubbyhole and putting it on the axis meant a visual change as well as a potential loss of seating space. A new organ either had to be at the front of the church—in the apse—or at the rear.

While an organ gallery in the rear had been discussed, it was not a popular idea. Various proposals were tested. Finally temporary risers were built, and for one season the choir sat in the back of the church using the small tracker organ bought from Casavant several years earlier.

Because of the unpopularity of that scheme with many parishioners, the Master Plan architects proposed placement of the organ in the apse, and drew up sketches and models for this. Once modeled, however, this location proved to be even more unpopular than the rear location because it dramatically changed the front of the church and obscured the apse windows and high altar. It is well to remember here that the temporary free-standing central altar was then still viewed by many as an unfortunate aspect of liturgical renewal and consequently that the proposed obliteration of the high altar was the final straw.

In response to the very negative feelings about the proposal showing the organ in the apse, the architects came up with the present gallery design with choir

stalls below. In retrospect, this solution seems very obvious, because it is a virtual duplicate of the basic arrangement of many English cathedral choirs, such as Christ Church Cathedral, Oxford; King's College, Cambridge; Westminster Abbey, etc. The whole church, nave and all, was in this design treated somewhat like the architectural choir of a cathedral or collegiate chapel with both congregation and choir at the same level and the organ above.

However obvious the solution may have been, it was for Trinity the right answer at the right time, because other alternatives had been examined and dismissed. While there were misgivings, most parishioners saw it as the least offensive of the proposed alternatives, and so the gallery plan went forward.

An organ selection committee was appointed and learned the merits of "tracker" versus "electro-pneumatic" organs. Once the group was convinced of the superiority of the former, several builders were invited to make presentations to the group. From these, Casavant Freres, a Canadian builder, was selected. After that, Jim Litton, the Director of Music, worked with Casavant's tonal director and Andre Isoir, the organist of Ste. Clothilde in Paris, to design an organ modeled on classical French principles. This resulted in a rather individual instrument which, while capable of playing a wide range of music, is especially effective with French literature. A "trompette en chamade" or battle trumpet, with its separate manual and higher wind pressure, adds a stentorian

note on festival occasions, while a visible revolving star-shaped cymbalstern adds the tinkling of high-pitched bells. A discreet TV camera and monitor were later installed so that the organist might see the conductor.

Soon after the choir moved to the back, a tiny "portatif" pipe organ was also acquired from Casavant. Placed on casters, this little organ could be located anywhere in the church, and is regularly used for incidental music. It replaces the larger portable tracker organ, which was sold to a church in Iowa.

The old large Aeolian-Skinner was sold to a church in California.

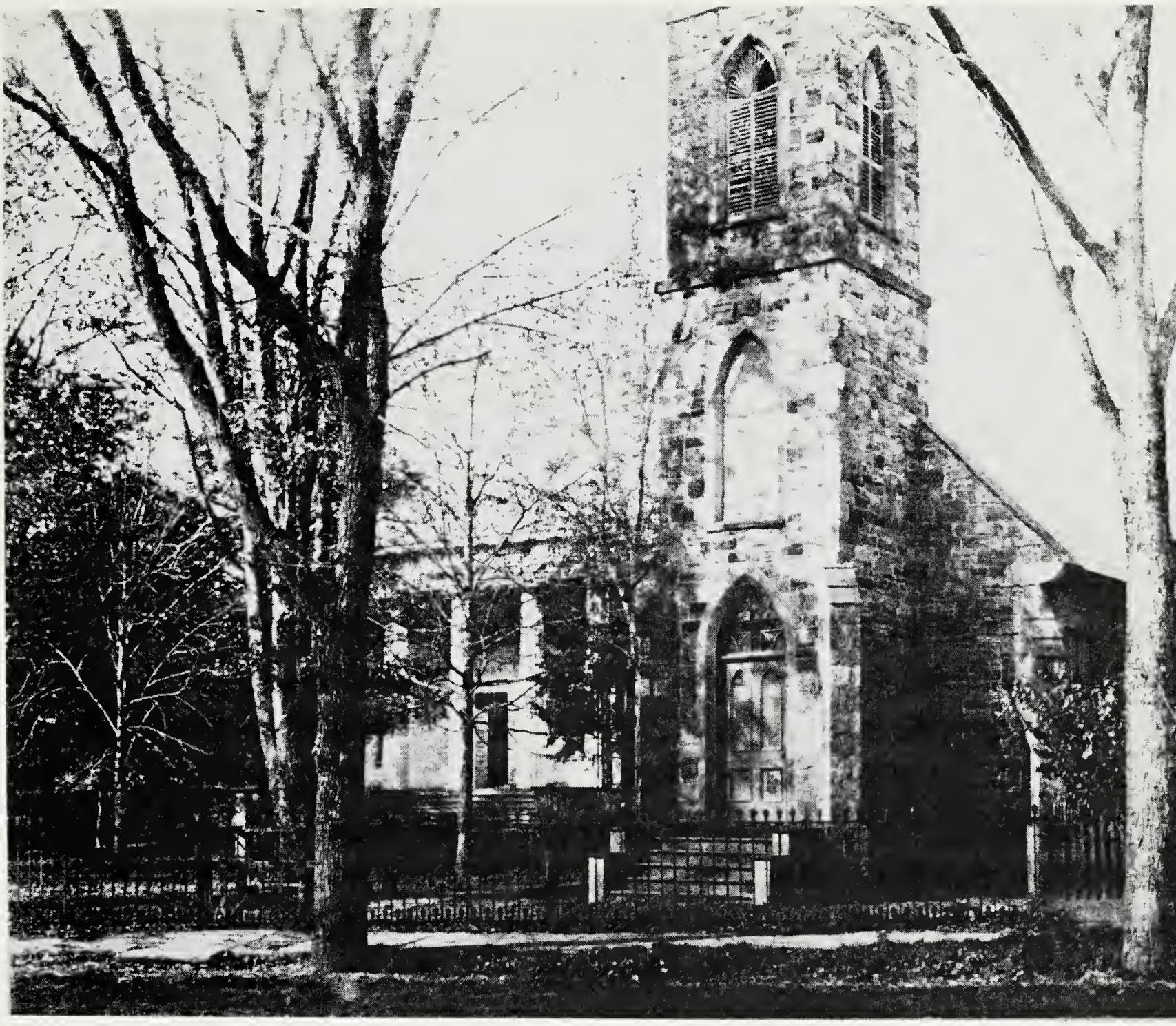
An architectural postscript: once the old organ was removed, its chamber at the front of the church became available for congregational use. The old handsomely-carved organ screen of the Archangel Michael was relocated there, providing a reredos for a modern chapel in the round. Lit by three modern windows designed by Brother Eric of Taize, the Chapel of the Archangel Michael became one of the most useful and popular renovations to the church fabric, an unanticipated by-product of the struggle to solve the dilemma of organ placement.

JOHN A. SULLY

XIV

Grounds and Buildings

IN 1833 FUNDS COLLECTED by the newly formed congregation were promptly employed to provide a church. A plot of land on Mercer Street was obtained from Samuel Witham Stockton for $1,200. The plot of 1.6 acres was across Stockton Street from the Stockton residence of "Morven" and the property went south through to Mercer Street. The warden, Charles Steadman, built the church and on July 4, 1833 the cornerstone was laid for a rectangular stone building of the Grecian type placed in the center of the lot. It was completed in 1834 and had a prostyle portico of six wooden fluted Doric columns. Seven steps ascended to the elevated first floor and this provided a basement room that was essentially above ground. At the same time Charles Steadman was building the Miller chapel of the Princeton Theologi-



The first Trinity Church, in the Greek style, standing to the rear of the parish schoolhouse, circa 1855.

cal Seminary. The two church buildings of quite similar design both faced Mercer Street and were about 800 feet apart—a pair of temples.

Within the new Trinity Church, stairs in the vestibule led to galleries and the organ loft. In the nave there were two aisles and on each side two double front pews that were assigned to Robert F. Stockton, John Potter, John R. Thomson, and Richard S. Field. The church interior woodwork was white and the

pulpit and communion table were of white marble, as was the lectern which was supported on a cross-shaped stand. The pulpit was in the center of the chancel at the north end of the church and the communion table was directly in front of the pulpit. At the consecration of the church by Bishop G. W. Doane on September 23, 1834 the speaker was the famous Bishop William White of Philadelphia, the second Bishop to be ordained in the American Episcopal Church.

In 1834, in the church that he had built, Charles Steadman was confirmed. Between 1834 and 1845 there were several transfers of land, both adding to and subtracting from the original plot. These transfers involved prominent parishioners of Trinity and the transactions may have been a way to provide funds for the operating expenditures of the parish or else attempts to provide family burial grounds.

In 1842 it was reported that there was some consideration given to the addition of a spire to the church but this change was not implemented. At a vestry meeting in 1843 Mr. John Potter was appointed as a committee of one to produce a rectory for a sum not exceeding $5,000. He borrowed from himself, did not seek repayment, and with William Strickland as architect produced a rectory facing onto Stockton Street.

One benefaction of the Potter family encountered local opposition. John Potter in 1842 gave the parish a plot next to the church to be used as a public (not

exclusively Episcopalian) cemetery. In 1847, after several interments had been made, a neighbor, Daniel Bowne, objected. The Borough Council supported him, and Trinity had to abandon its plans for a public cemetery. However, a portion of the plot was reserved as a graveyard for John Potter's family and his descendants. The "Potters Field" to the east of the church was about the size of the church and aligned parallel to it.

The building of a parish school was initiated in 1849 on a lot offered by Richard Stockton. The building was finished by September 1850 and it was of stone, in the Gothic style. The single-story rectangular building had five bays with a doorway in the center of its west wall. At the south end there was a tower that contained a 1,200-pound bell, and the schoolhouse was close to Mercer Street, adjacent to the Archibald Alexander house. The brownstone parish schoolhouse was in contrast to the white Grecian church and showed the change in architectural taste that occurred in the 16 years between the construction of the two buildings. The architect for the parish schoolhouse may have been John Notman since he was well-known to the Stockton family, had designed other buildings of similar type, and had prominent Episcopalian patrons in New Jersey. Charles Steadman and Henry Leard were the builders of the schoolhouse.

The 1852 map of Princeton by J. Bevan indicated that the church lot had been reduced at the southwest

The parish schoolhouse, built in 1850.

corner by the loss of a few feet of the Mercer Street frontage. This had occurred in 1846 when a Gothic style stone building was erected to house the new Law School of the College of New Jersey. The architect was John Notman, who in 1837 had designed the first Italianate villa in America for Bishop Doane, the second Bishop of New Jersey. By 1853, Notman had designed houses in Princeton for Richard S. Field, John P. Stockton, and Thomas F. Potter, all prominent members of Trinity's congregation.

The trio of church, parish schoolhouse, and rectory stood until 1865, when the rectory was heavily dam-

aged by fire. Mrs. Sarah J. Potter wrote that "the house built by my Father-in-law, the late John Potter, for the Rectory . . . having been recently destroyed by fire", and she sent $4,000 for the rebuilding that was done by Henry Leard. The Tuesday of Easter Week, 1866, began a time of change for Trinity Church. It was the wedding day of Miss Alice Potter, youngest daughter of Thomas F. Potter. She was married to James D. Lippincott of Philadelphia and on that day she started the building fund for a new Trinity Church by a gift of $10,000. The original church was in need of major repair and there had been consideration of whether to restore or replace it. The gift made it possible to plan a new church. The plans were drawn up by Richard M. Upjohn, the noted church architect who was the son and partner of Richard Upjohn, who had designed Trinity Church, New York.

The Grecian-style church built by Steadman was demolished and on the site a new Gothic church was built by vestryman Henry W. Leard. The cornerstone was set by Bishop Odenheimer on July 4, 1868, 35 years to the day after the original one. The new building was then up above the floor joists. The new church was consecrated on June 7, 1870 and it consisted of nave, transepts, central tower, and apsidal chancel, all of Princeton stone. The transepts, tower, and chancel occupied the site of the previous church; however, the axis was changed so that the chancel was at the eastern end of the new church. This caused the western end of the nave to be close to the boundary of

Trinity Church from the south, circa 1875.

the lot and the chancel was not far from the Potter graveyard. The central tower was completed in 1875 and had one tier above the nave roof ridge, and the tower was capped with a spire with four dormer windows, each with a pinnacle.

The interior of the church was completed by the addition of wall frescoes and floor tiles in 1878 during which time services were held in the parish school house. The Bishop had been asked to attend the re-

opening ceremonies but on the Thursday before the ceremony the freshly refurbished church caught fire, due to an overheated furnace flue, and the nave roof was destroyed. However, the nave pews and the floor survived. By the first Sunday of 1879 the nave was restored for congregational use. The interior was much more colorful than it had been earlier as geometrical and other decorations had been painted on the walls and arches above the capitals.

Trinity Church from the southeast, circa 1880.

The stencilled interior of Trinity Church, circa 1880.

The church lot was added to in 1893 by the acquisition of the Archibald Alexander house that stood on Mercer Street immediately to the east of the parish schoolhouse. Funds were provided by Mrs. Lippincott for the lot and for the building of a new parish house, duly named the Potter Memorial House. The cornerstone was laid on All Saints Day, 1894 and the

building dedicated on All Saints Day, 1895. Mrs. Lippincott did not live to see the latest fruit of her generosity since she had died in July 1894. The architects were Baker and Dallett of Philadelphia and the additions included a cloister joining the south transept door of the church to the new building. The new construction incorporated two bays of the schoolhouse and connected with the new two-story parish house. The new stone harmoniously linked the oldest building—the schoolhouse—to the church and the newest building, the parish house.

A major increase to the Trinity tract occurred in 1905 when an adjacent property to the west, earlier owned by vestryman Richard S. Field and later by Mrs. Helen C. Baldwin, was incorporated.

In 1907 a small adjacent lot on Mercer Street was transferred from Princeton University to Trinity Church and thus the church acquired the Gothic brownstone building of 1846 erected by Richard S. Field. After the law school was discontinued in 1855, the building had become the office of the Camden and Amboy Railroad and then the home of the Ivy Club, the first of Princeton University's eating clubs. Later it housed a circulating library. Thus Ivy Hall became the oldest building on the Trinity tract since it predated the schoolhouse which had previously been the oldest of Trinity's buildings.

The addition of the Baldwin property allowed the church to be extended westward and in 1910 two bays were added to the nave, together with an entrance

View of Trinity Church from the northeast,
circa 1920.

The chancel, after being extended in 1915.

porch under the west window. In 1915 a new chancel was given by Mr. George Armour in appreciation of Dr. and Mrs. Baker, and it was designed by Ralph Adams Cram. The foundation stone set in a buttress was dated July 4, 1914 and the chancel was extended eastward to the edge of the Potter graveyard. Internally many changes were made. The altar was raised and the frescoes were painted over except for eight roundels that were left in the tower. A Lady Chapel was added to the east of the north transept. The tower was heightened with the addition of another tier, and the spire was reconstructed without dormer windows. A set of chimes comprised of ten bells was installed and these were rung on Easter Day, 1915.

The architectural firm of Cram and Ferguson of Boston complained in 1917 that "the choir stalls we furnished for you are to be mutilated" by changes proposed by the Austin Organ Company. The choir stalls in question were those on the north side of the chancel. An organ screen designed by Cram and Ferguson and executed by Irving and Casson was dedicated in 1922 as a memorial to Hobart A. H. Baker, Henry H. Clayton, Vernon B. Farr, William J. McVey, David H. Scott, Arthur R. Taber, Stephen M. Tyson and John H. Westcott, Jr. who lost their lives in World War I. The screen was a neo-Gothic woodcarving in oak of Saint Michael slaying the dragon and was placed on the east wall of the south transept as an organ screen.

A minor adjustment was made to the church tract in 1928 when an exchange of very small pieces of land was made with Miss Mary K. Dey who lived in a house on Mercer Street that was immediately to the east of the Potter Memorial House.

The Baker memorial door designed by Ralph Adams Cram was opened at the end of the north transept and dedicated on June 4, 1931. The altarpiece and canopy in the Lady Chapel were repainted in 1934.

Trinity acquired the adjacent Dey property in 1940, the house was sold and it was eventually moved a few blocks away. The lot was to be used for parish house expansion but this was delayed by World War II. The Trinity buildings were substantially enlarged

in 1950 by a new extension of the parish house. A large assembly hall was built that was later named in honor of Edward Pierce, warden. The building had the first floor raised above ground level so that there was space in the basement for the Sunday school and thus repeated the arrangement of the first church building. The architect was R. Bauhan who continued the buildings in a Gothic style in stone of a slightly lighter color than the earlier constructions. Other additions were an Altar Guild working sacristy to the north of the cloister and clergy sacristy to the south of the cloister. Both were a single story.

By 1954 the interior of Trinity Church had become dingy and so the interior was repainted in a light color. The number of parishioners increased, leading to the Rector commenting "We are in danger of smothering under our present situation, as the size of the Parish is unwieldy." A parish study committee reported to the vestry in 1955, suggesting two chapels be built, one in the Snowden Lane area in the east towards Kingston and the other in the west towards Lawrenceville.

Two gifts of property were made to the church. Six acres near Rosedale Road, a few miles to the west of Princeton, were given in 1957 by Mrs. William Spackman, daughter of Bishop Matthews. Another gift was a tract of 73 acres on Van Dyke Road, in the eastern part of Princeton, that was given in 1956 by Mrs. Moses Taylor Pyne.

Plans for All Saints Chapel on the Van Dyke Road

plot were announced in April 1958. The goal to finance the building was $600,000 to be raised by September 1960 through the use of three-year pledges. The ground breaking was on May 10, 1959 and in July, with the money having been mostly raised, the construction of All Saints Chapel began. It was of stone and included a church and an adjoining single-story parish house. The cemetery was consecrated in 1966 on church property.

Very early in the morning of February 13, 1963 a fire started in the nave of Trinity Church. The floor, walls, and roof at the rear of the nave were severely damaged and some windows were destroyed. The interior roofing of the tower was badly burned and weakened and most of the interior of the church was severely damaged. A considerable quantity of water was used while putting out the fire in the tower and subsequently the water froze, causing extensive damage to the organ.

There were two plans for rebuilding; one was for a large new church, unlike the old, and the other plan was for rebuilding in the old style. Eventually the latter plan was implemented, together with some unobstrusive improvements. A new window was placed at the west end of the nave and a narthex was added. The front that had been on the south side of the nave was moved and put into the northwest doorway built in 1869. The original southwest doorway porch which had been used as the baptistry was converted into a chapel of Christian unity made with donations from

other churches. In the chapel was placed the stone altar and the candlesticks that Mr. Thomas Matthews and his four sons gave in 1955 in memory of Juliana Cuyler Matthews.

A service of re-entry was held in Trinity Church in March 18, 1964 after the temporary use of Pierce Hall for worship.

At the west door, April 1964.

The southern part of the Potter Memorial Parish House on the first floor had been used as a choir room and then a general meeting room. Mr. William Flemer caused this room to be redecorated and refurnished as a library and conference room in memory of his wife. The Flemer Library was dedicated on April 30, 1967.

The Master Plan led to many changes. The new central altar was placed on an extension of the chancel floor westward into the crossing: the oak altar and communion rails were removable. A floor was constructed in the previous organ space, level with the south transept floor, and the memorial carving of Saint Michael was placed on the south wall of his new chapel. Movable seating in the chancel could be arranged to face either the central freestanding altar, or the high altar at the eastern end, or inwardly in a collegiate style of seating. Seating in the north transept also was provided on chairs that could be arranged to face the central altar, the Lady Chapel altar, or be removed to provide spaces for musicians.

Seating was rearranged in the nave immediately to the east of the organ platform, to provide choir stalls. A small circular staircase to the west of the organ platform gave access for the organist. Some pews between the organ platform and the west end of the nave were removed and a few chairs were added. Contrary to general expectations, the changes led to an increase in total seats in the church.

There was an extensive remodeling of Pierce Hall and it was extended northward towards the rectory

building. The construction included an enclosed gallery along the west side of Pierce Hall, and from the gallery a view of the chancel across the Potter graveyard was created. The boundary wall of the graveyard was lowered to enhance the prospect. Pierce Hall was renovated with a movable dividing wall and the partitions for the three rooms at the south end were taken out. At the other end a kitchen was installed and beyond that a conference room, named in honor of Dr. George Thomas. The basement Sunday school area was remodeled into a series of rooms of various sizes. A pathway from the north transept door provided access for wheelchairs to a ramp in the gallery that led to Pierce Hall.

ERIC F. HOCKINGS

NOTE:
re *Privy:* In the 1849-1850 archives there is a memo regarding construction of the parish school that says "the tower and the privy roofs are to be painted."

MARGERY P. CUYLER

Appendix A

Outward and Visible Signs

Trinity Church Windows

Of special interest are Trinity's fine stained glass windows.

The Lady Chapel windows over the altar are the oldest. They were originally in the chancel, and were designed by Wailes and Son, of Newcastle-on-Tyne, in 1870.

The original west window executed by Willet of Philadelphia had been installed in 1879. The large transept windows were done by Kemp of London in 1898 and 1899. The south transept one has four lancets. The small quatre-foil windows high in the walls of the crossing are features found particularly in English Gothic tower construction of the late 12th century.

The Baptistry has a window of English design done by Heaton, Butler, and Hayne, in 1912. The windows on each side of the nave are a planned series. They tell the story of Christ's life starting with the window nearest the crossing on the Gospel side of the nave towards the west door and returning up the Epistle side of the nave. The chancel windows are of fine Connick glass, installed in 1915 when the architectural changes occurred.

After World War II, new glass was put in an east

transept window in memory of parishoner, Colonel Arthur Poillon, and his son, Curtis, who was killed in the war.[1] The prayers of St. Francis inspired the design.

Wilson of Edinburgh made the narthex windows of 3-dimensional design. (One is in memory of a beloved parishoner of pre-narthex days who would linger on that spot after church to hobnob with her friends. Indeed it would be interesting to describe each person whom Trinity windows memorialize; Miss Durner the teacher, Miss Kuebler who sewed so diligently, Mrs. Elgin and others of Altar Guild loyalty.)

Meanwhile the Willet Co. had in June, 1960, completed a window on the north side of the nave depicting Christ's healing ministry. This same company later completed a window near the organ, after the organ was moved, on the subject of Christ's miracles. Burnham of Boston designed two nave windows and a transept one.

The fire of 1963 damaged several windows that could be repaired. But the large one high up at the foot of the nave had to be replaced. It is called the Te Deum window. It represents the traditional faithful at the top and the modern faithful at the bottom, awaiting the Last Judgment. This and the Willet windows in the Chapel of Christian Unity, half-way up the aisle, are of modern designs.

The most modern windows however are those in the St. Michael Chapel where the old organ pipes used to be. These were executed by Brother Eric of

the Taizè community in France. Their brilliant colors are meant to symbolize the fact that Christian lives should be like windows through which the radiant life of the Holy Spirit shines.[2.]

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1. Data on memorial windows are listed in one box in the Trinity Archives.

2. The September 1957 Trinity Bulletin has a detailed article on the church windows from which much of the above information came.

Bells of Trinity Church, Princeton

"A Dictionary of Symbols" by J.E. Cirlot says of bells, "The sound is a symbol of creative power. Since it is in a hanging position, it partakes of the mystic significance of all objects which are suspended between heaven and earth. It is related, by its shape, to the vault, and, consequently, to the heavens."

Bells had been wanted for the church tower for years. The bell in the tower of the old school building part of the Parish House (built in 1846) was Trinity's first bell. It is used for tolling at funerals.

In Trinity, in the Baker era, occasional donations to the bell fund had been made at Easter, especially by children. Also, an English parishioner had left a $500 legacy to it, thus swelling the fund to $1,000.00. The Rev. Alfred Baker suggested that the bell fund be enlarged by memorial gifts. This idea was "favorably

received" as he noted with satisfaction. Eight of the ten bells were procured at once as a result.[1] This was Princeton's first chime, according to Dr. Baker.

Each bell bears the donor's name and inscription although these have become faint from onslaughts of age and pigeons.[2] Example: the inscription on the largest bell, Low F, was "O come let us worship." Miss Sarah Olden gave it in memory of her mother whom she described as "patient in tribulation, instant in prayer." The E and F (not lower F) ones were called "marriage bells." Their inscription: "To commemorate the solemnization of the first marriage in the new chancel, 9/12/14, H.S." The initials were those of the bridegroom and bride, who were Henry Burchill Gardner and Sarah Spencer Morgan (daughter of Mr. and Mrs. Junius Morgan). The largest of these bronze bells weighed 2,048 lbs. and was made by the Meneely Bell Foundry of Troy, N.Y.

An old ad by Meneely in the Archives reads:

> An experience of more than 25 years has given an opportunity of obtaining the best form for BELLS, the various combination of metals, and degree of heat requisite for securing the greatest solidity, strength, and most melodious tones.
>
> CHURCH, FACTORY, and STEAMBOAT BELLS CONSTANTLY ON HAND.
>
> Peals or chimes of BELLS (of any number) cast to order. Those of Trinity Church, N.Y., were completed at this Foundry; also the fire bells in

that city, which are the largest ever cast in this country. For several years past, the highest premiums have been awarded by the N.Y. STATE FAIRS and AMERICAN INSTITUTE. A gold medal received, bears the following inscription: Awarded to Andrew Meneely for the best church bells, for sonorousness and purity of tone.

Nine hundred and twenty-five bells were cast and sold at this Foundry in the past two years, averaging 537 lbs. each. Improved cast-iron yokes are attached by which the bell can be raised or depressed, and adjusted to ring easily and properly. Springs are affixed to the clapper which tend to prolong the sound and to avoid the disagreeable effect produced by the clapper resting on the bell.

In 1915 over eighty-one persons, not all parishioners, donated to the merchanization of the bells. Their names are in the archives. There were anonymous donors too, who gave via the Sunday collection plate.

Dr. Baker mentioned that there was an ancient English prayer which could be said when chimes marked the 15-minute interval. It is as follows:

"Lord in this hour
Be Thou my guide
That by Thy power
No foot may slide."

The bell-tune, attributed to G. F. Handel was set in combinations of the first, fourth, fifth, and sixth, notes of the major scale.

A Bulletin of March-April, 1915 notes, "On Easter Day, 1915, the chimes were rung for the first time, the gift of a number of parishioners, some of whom have been saving for years for this. There are ten bells so that complete hymn tunes can be played. The chime sounds every quarter hour daily, controlled by a mechanical clock."

The clock is a memorial to "those choristers numbered with the saints in glory everlasting" presented by the congregation. Its clappers are metal with a wooden insert to soften the tone. The clock is designed to strike the hour and also the Cambridge quarters. The mechanism is furnished with a silencing device which can stop the striking of the bells at night or at any time during the day and cause it to begin again at any specified hour. "But experience has shown that the bells are often greatly missed in the silent hours." (However, experience has also shown that at least one neighbor had his slumbers disturbed by the chime clock and that he could not get to sleep again afterwards).

"Few things are more fascinating and inspiring than to hear the mellow, liquid sound of bells proceeding from the church tower, stilling for the moment the sordid noises of the world. Down from the airy heights they seem to bring messages of cheer and

warming as we trudge along our weary way," noted Dr. Baker.

The archives record that, by 1920, Trinity's bell ringer was earning $100.00 a year.

By World War II when Peter Marx, of the faithful, choir-oriented, Marx family, entered the Armed Services, he had been the bell ringer for ten years. Before leaving, he taught Edmund Johnson of the junior congregation to ring. But there were intervals when no one knew how to ring bells at all. (Two mildly retarded boys, gifted musically, played the chimes occasionally during the '40s and '50s. Their exuberance sometimes inspired them to play such secular tunes as "Happy Birthday to You". Patience was sorely tried on the part of the rectors. One of the boys who later drowned was buried as near the tower as possible. On his tombstone was carved "Make a joyful noise unto the Lord.")

In 1952 it was announced that "our belfry now contains three new bells. One is a replacement of a bell that has been badly out of tune, probably since it was originally hung in 1915. The other two new bells will extend the range of our present chime. The old keyboard is being re-built to include these new bells, and the old unsuitable heavy action is being slightly modified from the keys to the bell-clappers."

All this is given as a testimony to the faith of Mr. Wilson D. Craig Wright who died on April 27, 1951. Professor Arthur L. Bigelow, Bellmaster of Princeton

University, had been in charge of securing the bells from Europe and placing them in the tower. One of these is inscribed, "Sing praises unto Him" and the other is "Speak good of His Name." Mr. Wright had made a complete and beautiful crêche for Trinity. Mrs. Wright was the patient head of the Woman's Auxiliary sewing projects for years.

In Trinity's fire of 1963 the bells were not damaged. However, their condition was taken under consideration shortly before that time by the Rev. Robert Spears. He had written to the VanBergen Bell Foundries, Inc., Box 608 Greenwood, South Carolina, (October 17, 1962), asking for a representative who could inspect the bells and make recommendations as to their care. Other bell experts after the fire were consulted also. They were the Verdin Co. of 551 Dandridge Street, Cincinnati, Ohio and Mr. Edward Kuhn of Kuhn's Bell Service, 20 Belle Mead Street, Troy, N.Y. The Rev. Robert Spears wrote this memo (October 22, 1963):

> After sharing with Prof. Bigelow most of the info. given by "bell-experts" Verdin, VanBergen, Kuhn, etc., re the possibility of electrifying the chimes so that it may be played from a keyboard at the organ console, I asked Prof. Bigelow *his* views. He expressed strong disapproval of an electronic bell-ringing system on two grounds:
>
> a. unsatisfactory tone produced by solenoid ringing equipment.

b. initial installation costs plus continued service charges, those latter going as high as $150.00 a month. He recommended instead, getting one or two more bells to complete the chime and to install an up-to-date mechanical ringing device in the tower. He called our bells not a carillon which calls for high precision bells but a simple chime which does not require the same degree of harmonic overtones.

The following letter was then written (November 16, 1963) by Mr. Kenneth Chorley, the Co-Ordinator of the Restoration and Re-Construction of Trinity after the fire, to the aforementioned VanBergen Foundries.

"Dear Mr. VanBergen,
I am sorry to have to tell you that the Vestry's Re-Construction Committee has voted not to electrify the bells, nor to do anything about having them tuned. There are so many demands on the resources of the parish that it is impossible to give any further consideration to the matter of the bells."

This letter presumably was also sent to the other companies.

The bell-ringing mechanism was completely overhauled and restored as a part of the Master Plan in 1979.

As of this writing, Trinity is fortunate in enjoying

the services of John Berlenbach, a devoted acolyte with skill in bell ringing, to carry on the tradition of chimes, so dear to many.

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1. from the Rev. Alfred Baker's "Personal Remarks on Trinity Church's History."

2. Donors: Miss Sarah Olden, H. Haley & Congregation, Mr. & Mrs. M.T. Pyne, the Stockton Family, Mrs. J.N. Beam, Miss A.B. Leigh, and others, Mrs. J.S. Morgan, Mrs. A.D. Russell. (From the Rev. A. Baker's Journal", p. 45)

NOTE regarding Hand-bells set, within Trinity Church:

In January 1975, an acotave of medieval type cup-bells that came from the centuries-old White Chapel Bell Foundry in England was given to Trinity in memory of Miss Marietta Altwood. There are twenty-five hand bells in this set. They are played on occasion in conjunction with church music.

TREES AND PLANTINGS

Trinity was fortunate in having the William Flemers and Russell Butlers for parishioners, generous with time, talent, and gifts in the field of landscaping. The Flemers became All Saints parishioners so the daughter church benefitted. They gave Trinity several trees in the mid-1930's.

The big, feathery tree by the west door is a Chinese Scholar tree, or Pagoda tree, so named as it has been grown near temples in the Orient for 1000 years. South of it is the Kentucky coffee tree with long seed pods which early settlers allegedly used for coffee. Between Choir room and driveway are three small trees,

Carolina Silverdrop and Snowdrop tree, native to the Great Smokies, with lovely, white, bell-like flowers. Also near the narthex is a memorial tree given by Mr. and Mrs. Stuart Duncan (parishioners) after their son was drowned.

In 1955 a new flagstone walk was put down on the east side of the Parish House.

A Glastonbury thorn tree was planted in November 1965, at the narthex corner in memory of Mrs. Eva Barney (whose recipes had greatly helped the Trinity Cook Book), by the Altar Guild. It was grown from scions from the Washington Cathedral Close, which had its stock from the Glastonbury thorn tree in England.

Flags

October 16, 1789, was the day when, in Philadelphia, the Constitution and Canons of the Episcopal Church in the U.S.A. were ratified and its Book of Common Prayer adopted. October 16, 1940, was the day the official Episcopal Church flag was adopted, though many dioceses had individual flags before that.

The official flag was a big red cross symbolizing the blood of martyrs. In the upper left corner is a light blue field with nine small crosses in the form of the cross of St. Andrew, patron saint of Scotland. (Bishop Samuel Seabury, the first American Bishop of the

Episcopal Church, was consecrated in Scotland.) The small crosses represent the nine original dioceses, one of which was New Jersey. Trinity has such a flag, given by Bishop Matthews and Mr. Bradford Locke in 1942.

In 1943 Mrs. Junius Morgan donated a new American Flag in memory of her father, Commodore Alexander James Perry.

A Bulletin, dated December 1944, says, "We attempted to rehabilitate our two flags by sending them to the cleaners, but they disintegrated through old age. It is highly appropriate that they be replaced. The Church will be glad to do this but it occurred to us that these flags offer a special opportunity to individual givers to give a memorial or thank offering. If there is anyone who desires to present a new flag kindly let us know." Response? Uncertain!

During World War II there was also in Trinity a Service Flag with a star for every parishioner who was in the service.

OUTREACH

Trinity's first outreach was in the decade of 1834–1843 when the Rev. G.E. Hare visited Rocky Hill as a missionary. This outreach effort eventually led to the founding of Rocky Hill's Trinity Church in the early 1860s.

In 1870, the Rev. Alfred Baker's outreach efforts created the St. Barnabas' Church, Sand Hills, New Jersey. Reaching both of these missions necessitated long rides with horse and buggy.

Outreach was expressed throughout the first half of the twentieth century via missionary boxes sent by the women of the parish all over the world. United Thank Offerings, mite box and other offerings were sent regularly from Trinity, generally through diocesan channels to those in need.

In World War II outreach work was done at Fort Dix and in the adopting of an English parish (Dinting: see Kinsolving chapter). There was also help given to the community such as surgical dressings made for the hospital.

Eight hundred and twenty-one pounds of good used clothes were sent to Church World Service by the Trinity St. Clare Committee in 1953 alone. Food and medicine were sent to the Korean Relief organization, blankets to Puerto Rico, "Friendship Kits," to summer migrant workers near Princeton. Many of these workers were transported into the "Y" for Socials.

Our rectors constantly urged support (outreach) for local needs such as the YMCA-YWCA Building Fund in 1955, the United Fund, the First Aid and Rescue Squad, the Hospital Fete, the Braillists, the Blood Donor Drive, etc.

In 1963 the Anglican Congress held in Toronto stressed the coordinating of efforts within the Angli-

can Communion. The result was a program called Mutual Responsibility and Interdependence (MRI). Trinity established its MRI committee in 1965.

The Rev. Robert Spears especially encouraged inter-racial outreach. The Special Projects Group then evolved. Barbara Huber, a young parishioner, went as a missionary teacher to Tanganyika in Africa after its Bishop, the Rt. Rev. Trevor Huddleston, visited Trinity and described the needs of his diocese. Trinity sent $500 at once and more money later. (See Spears chapter.) One thousand dollars also was sent to the Episcopal Seminary of the Caribbean, the Episcopal Community Center in Camden, New Jersey, and the Princeton Hospital Chaplaincy. The rector himself joined the march in Selma, Alabama that encouraged blacks to register for the vote.

Following the trend of MRI, Trinity reached out in 1967 to nearby Cranbury, New Jersey, by starting monthly services in the Cranbury School Cafeteria in co-operation with St. James Church, Trenton. Services were expanded into Hightstown with pastoral visits to residents of Meadow Lakes, its retirement community.

By 1970 these efforts to contact and help others resulted in the creation of the Christian Action Board. It was an umbrella for ever-increasing outreach activity. One of its early achievements was the Summer Engineering program promoted by Professor David Billington in co-operation with Princeton University. (Initially it was to have been a joint Trinity-All Saints

undertaking, although that was not ultimately the case.) The aim was to encourage education among promising young people, not necessarily from Trinity. The Christian Action Board, or CAB, as it was called, gave money to summer camp (Blairstown) and to the Hospital Chaplaincy. The Rev. John Snow, Princeton University's Episcopalian student chaplain, was an advisor.

The Rev. John Gwynn, the first black clergyman on Trinity's staff, stimulated interest in establishing equity capital business enterprises of minority groups via CAB. Trinity gave funds which the diocese matched. Unfortunately other funds not being forthcoming, UMCOR, as this project was called, eventually died. There was also a prison committee which visited prisons nearest to Princeton. Its efforts later were co-ordinated into the Forum Project in Trenton, which helps both prisoners and ex-prisoners.

In 1975 CAB made four recommendations:

I. That 25% of funds raised for the Long Range Plan be used for outreach.
   a. That programs to which funds are given must look as though independence could be achieved after five years of support.
   b. That funds be distributed into three areas: community, nation, and overseas.

II. That self-giving of service parallel financial giving.

III. That a mechanism be devised to administer funds, with constant reviews.

IV. That, in the future, funds continue to be allotted to CAB, Long Range Plan or not.

By 1975 Trinity had given $15,000 to the World Hunger Fund.

In the 1970s, Trinity and the First Presbyterian Church supported William Kight, a Princeton Theological Seminary student, in the Street Ministry here and in Trenton.

Meanwhile the Christian Action Board had been sending funds outside the U.S.A. In the 1970s a couple from India named Onawale attended the Princeton Theological Seminary, he a professor and she a doctor. They worshipped at Trinity and impressed those they met there. On their return to India, Trinity sent them money, via its Master Plan, to found a clinic and to buy a building for it. A Methodist Church in Columbus, Ohio, where they had spent a year prior to coming to Princeton, also helped them. From these two churches a leap forward resulted in Centers for Maternal and Welfare care, a Medical Unit, three nursery schools, sewing classes, adult education, and tutoring classes, and Small Loan Schemes.

Also, money was sent to Bishop Wood in Matabeleland, Zimbabwe, to start a vocational technical school, the first of its kind. It fills a great need and is backed by the local government.

A CAB representative in 1983 met monthly with the Ministry Council of the Trenton Ecumenical Area Ministry. This liaison was very helpful in showing Trinity possible new responsibilities. Parish volun-

teers now help in Trenton's Soup Kitchen and Forum project.

The Princeton Community Crisis Ministry was founded in 1982–1983 in the basement of the Nassau Presbyterian Church. Its purpose was to reach out with short-term help to those with emergencies or unmet needs while they were seeking long-term solutions. The Nassau Church and Trinity cooperate in this endeavor in many ways. The recipients are often referred to them by by other churches as well as through secular channels. Emergency food and clothes are given to them (273 bags to feed 398 persons, some of whom were children, in late 1983). Also, other help in wide variety is given. There is a support group, representing most of Princeton's churches, which meets weekly.

The Crisis Ministry, headquartered in Princeton, has helped a branch in Trenton with its own director and building.

Education

Courses on varied subjects have been held constantly over the years, but especially since the beginning of the Kinsolving era.

From 1950 on Bible classes were held, originally for women, later for men and women. The classes were led by Mrs. Norman Perkins, Mrs. L. B. Cuyler, and

Mrs. David McAlpin. These classes evolved from those held in the Dean's house on the Campus by Trinity parishioner, Mrs. George Rowley, wife of Prof. Rowley of Princeton University's Art Department. Mrs. Perkins also gave, among others, a course called "Great Periods in Church History," at Trinity.

In the Butler era, Sunday School teachers were required to take a monthly course in teaching. This idea was conceived by Dean Robert Root, a parishioner who was also Princeton's Dean of the Faculty. Also in this era a library was initiated, at first in the Edith Roberts Lounge. The Flemer Library emerged around the 1950s when Pierce Hall was added to the Parish House. It grew and readers increased, but it was inadequate until Mrs. John Crocker, leading a committee, revived it in 1980.

Evening Adult School (once a week) started in 1959 with 170 registered. Professors Dawley and Pittenger from General Seminary were among the lecturers.

An Adult Discussion Group was formed (September 18, 1966) following what was then the 9:00 a.m. service. This group was a forerunner of the regular Sunday Forums. The meetings were informal and provided a chance for newcomers to get acquainted over coffee.

In 1971 Professor John Fleming, a parishioner, gave a course on "Religion and Literature." He was a Senior Fellow of Princeton University's Council for the Humanities, and former Master of Woodrow Wilson College, and he became head of the English Depart-

ment of Princeton University in 1981. He is an example of how generously Princeton University professors have given their time and talent to Trinity.

In 1973, a 3-part series was given on "The Poverty Conspiracy." Also, there was one on "Modern Questions and Remedial Answers."

In the Whittemore era, the Sunday Forums were largely of an educational nature and have continued to be so.

In general, adult education at Trinity is a combination of bringing in outside speakers and of using our own rich resources from within the parish. Unquestionably Trinity benefits, and always has done, from the cultural and educational wealth of her surroundings.

Sunday Schools

In the Greek Temple design church that pre-dated the present Trinity church building Sunday School space was allotted in the shallow basement. By 1849 the space was too small. A school building was then built where week day school was held, with space also available for the Sunday School. This building is the brown stone building with tower still in use and known as 33 Mercer St.

The Sunday School of the Rev. A. Baker's time (late 19th and early 20th centuries) had become quite

structured. It had a superintendent, a secretary, a librarian, six teachers, and six persons to manage the primary department. That Sunday School set a high standard in that it had four substitutes. (Rarities indeed!)

After the Rev. A. Baker retired, the Rev. R. Pomeroy carried on the Sunday School. He had previously been its superintendent and thus was familiar with what can befall. In 1919 one hundred and fifteen students were enrolled. Its name was changed to Church School, although in ensuing years both names were used interchangeably. There were thirteen teachers and the school was graded as public schools are. The official Church School courses of the Episcopal Church, written and published by the General Board of Religious Education, were used. A 1920 Church Bulletin says, "All the boys classes are handled by college students, members of the St. Paul's Society." An October, 1921, bulletin has the lament, "Too often the school has been left to struggle along in a haphazard way. There are not enough teachers and little or no interest taken by parents."

The Rev. Robert Williams tried manfully to stimulate the children's interest in the New Jersey pines region as an ongoing Sunday School project that he hoped would have more appeal than magic lantern shows of missions, the former accompaniment of mite box season. In 1930 mite boxes were given out three times a year: Advent, Lent and in summer. In Lent of 1932 the mite boxes brought in $150.75, "the best

showing of the School during my rectorship," Mr. Williams proudly announced. Between 1931 and 1934 the children gave $1323.41 to missions. They also collected Christmas gifts, both "useful and joyful" for missions such as the Byllesby Mission in Carroll County, Virginia as well as other places, even as far away as Shanghai.

By 1939, the year the Rev. Mr. Williams died, there were 139 pupils; eighty-seven boys and eighty-six girls. There were over eighteen on the staff. The course of study was called the Christian Nurture Series. Miss Frances Durner was the secretary of the Sunday School as well as being a public school teacher during the week. Mr. Williams said of her, "she is an able secretary and gives of her time and help most generously." During his rectorship, plays and pageants involving many children were put on, to the delight of all, by Miss Emily Lyman and the stepdaughter of Mr. Williams, Miss Naomi Watts, (who was later Mrs. John Hicklin). The Easter Egg Hunt on the church lawn and the Sunday School picnic at Constitution Hill (kindness of Mrs. Junius Morgan) were added treats.

In 1940 the Parish House basement was renovated for Sunday School use. Miss Augusta ("Gussie") McMillan donated a much needed piano. The Primary Department was imaginatively developed with Miss Edith Roberts, Mrs. George Thomas, and Mrs. Clyde Guthrie doing wonders for it. Mrs. Guthrie was in charge of a children's service with much partic-

ipation on the part of small plate-passers, etc, and "Fairest Lord Jesus" was often sung with gusto. The Kinsolvings themselves had small children and were very supportive of Sunday School. So was the next rector, the Rev. John Butler, who worked on a national course for Sunday School teachers in cooperation with the Rev. John Heuss of Trinity Church, Wall Street, New York City. It was concerned with the history of the church at large, among other things. There were invariably children who looked on Sunday School as an excuse for a lark and the teachers were sometimes at their wit's end. Often parents were quite content to leave all religious instruction to the Sunday School and do little to back it up at home. Occasionally a curate would convince a mother to try her hand at teaching. This was generally harder than she had anticipated and often mothers balked and did not come back. One enterprising teacher, no doubt desperate to command the attention of the restless, decided to practice chanting psalms. For reasons known only to herself she selected Psalm 60. The chanting, of course, disrupted the other classes in different corners of the same room, but when they intoned verse 8, "Moab is my wash-pot," school had to be recessed on the instant. The fathers rarely volunteered their services. When they did, the children were filled with awe and behaved better than usual. The Seabury Series adopted by the General Convention in 1946 was by this time being used.

A treasurer and warden of Trinity, Mr. Edward L.

Pierce, and his wife, had, in 1950 and 1951, made possible the enlargement of the Parish House by giving money enough to add Pierce Hall to the north side of it. New Sunday School rooms opened off it as well as being constructed underneath it. These were given as Memorials by the Russell Butlers, the James Careys, the John Wallaces, and others. The Sydney Stevenses, her aunt Grace Lee, and Della Dennison, gave a downstairs room that the Scouts also used.

In 1954 Prof. Richard Toner (ordained a priest on May 7, 1955) made it possible to have 10th, 11th, and 12th grades added by teaching them himself. That accomplished, there were five hundred and seven pupils and seventy-six teachers. The following year the teaching staff, including assistants, totalled eighty-two. The rector said there were more people in Sunday School than in church. Trinity had never had so large an enrollment. Messrs. Gorman, Coyle, and Canoune, were excellent superintendents.

A sad note in the November 27, 1960 Bulletin: "Are you one of those who has left their children stranded after the Lower School session? On several occasions many of the Church School staff have had to wait with children long after classes have finished, sometimes until one o'clock. *Lower School classes end between 12:00 and 12:15.*"

In 1962 statistics were tabulated and it appeared that one out of every five parishioners was under fourteen years old. Naturally they preferred doing to sitting. The Rev. Francis Huntington, assistant, col-

lected a group in earliest teens to renovate the deteriorating house of an aged parishioner.

By 1972 Trinity's Sunday School space was deemed inadequate again. Some of the instruction spilled over into week day "released time" given by the High School. When the Rev. James Whittemore became rector he was well aware that the turbulent '60s had jolted Sunday Schools out of longtime ruts. He appointed a 35-parishioner task force to investigate Sunday School possibilities. Parent-child activities were encouraged such as wreath-and-banner making together, at appropriate seasons, and there were multi-age groups that studied liturgical arts, symbols, etc. One course was built around ecology, "attempting to discover how man dealt with God's creation." Other teaching was not neglected. There were not only classes in church history but also a very modern emphasis on the improvement of one's family and neighborhood relationships during the week. "Know thyself"! How can each one's talents be used for the church? Some discovered talents they didn't know they had.

The Rev. James Steen, assistant, taught a church doctrine course. But also, for modern application in connection with those less fortunate than ourselves, he took a group of children to a reservation in the middle West. He formed an outlet through Trinity Sunday School adolescents for selling wild rice that the Indians harvested. The Whittemore era Sunday School was unquestionably one of imaginative growth. The

staffing was mostly volunteer with outside help used when needed. The choir was huge with many children getting religious instruction there, rather than in Sunday School. This brings us to the present time, when, as no one was clamoring for the opportunity of superintending the Sunday School, it was necessary to insert in a bulletin this ad: "WANTED. Volunteer Church School Superintendent."

Trinity Counseling Service

Trinity Counseling Service was founded in 1968 by the Rev. E. Rugby Auer, Director, in response to needs he encountered during his years in the parish ministry. It is a service for people who, for various reasons, including financial, are unable or unwilling to use established secular services or counselors. The service has a staff of eighteen professional men and women including clergy, social workers, psychiatrists, and psychologists. They are an ecumenical mix of Baptist, Lutheran, Methodist, Presbyterian, Jewish, Roman Catholic, and Unitarian, and operate in a pastoral tradition of caring that is rooted in Judeo-Christian values.

This service was a major interest of the late David A. Shoup whose substantial bequest enabled the Vestry, in its meeting of January 11, 1971, to give support necessary for the development of the service.

In 1974 it moved from the Parish House to the old rectory at 22 Stockton Street. The building was no longer being used as a rectory as the Rev. James Whittemore had his own house.

Referrals to the service come from pastors, doctors, lawyers, and past clients. The staff of 18 believes that anyone in the community who can benefit from its counseling should be able to have it. According to the Rev. E. Rugby Auer, "the threefold thrust of the Counseling Service can be seen as education, service and aftercare." By 1984 its case load was some 240 cases a month. A special grant provides therapy to families of the mentally ill.

A two-year educational program in tandem with the Princeton Theological Seminary began in the fall of 1983. This graduate program, employing both the faculty of the Seminary and the staff of the Trinity Couseling Service, leads to a degree of Master of Theology in Pastoral Care and Counseling.

TRINITY NEWS-SHEETS

A parish paper was first published in 1893 by the Trinity Guild whose members assumed financial responsibility for it. It was called "The Trinity Record" for its first ten years and appeared from time to time.

No newssheet was published between 1914–1919 due to World War I, but in 1919 the paper was re-

vived under the name of Trinity Bulletin, giving calendar, services, etc.. The Trinity Bulletin still exists. An October, 1919 issue says "with this issue the parish paper, though under a different name, again appears. It is to be hoped that the paper may help to link the Church work on campus with that of the parish proper. The paper is to appear on the second Sunday of each month. The paper is not self-supporting. Financial contributions welcome."

There was no summer bulletin in 1920 between June and October, and summer bulletins have often been eliminated since. But winter ones sometimes included items of national news such as noting President Harding's death in 1923.

In 1932, volumes I through XIII were bound and are preserved in the Parish House.

In the Rev. J. Whittemore's time, Bulletins were printed on better paper by Trinity's own press, run by Messrs. S. Frothingham, E. Luquer, and Robert Mellinger. Some were even illustrated.

More recently, Mr. Donald Fox ran the printing press and Mrs. Richard Bower designed illustrations for the Bulletins.

Appendix B

Organizations

The Altar Guild

The archives contain a cover, only, of what must have been a write-up of the early records. The cover bears the title "Constitution of the Altar Guild of Trinity Church, Princeton, N.J., The Princeton Press, 1892."

Extant records that have so far come to light go back to 1907. There is a small book of Altar Guild records in the archives dated 1907–1915. From 1920 on, records are more complete, in fact meticulous.

In 1921 there were 22 members and six "juniors."

In 1925 there were 25 members. In 1925 one member gave all the candles for the year. Another gave all the Altar Bread.

By 1927 there were 11 Associate Members besides the 22 active ones.

The names of early members are almost synonymous with those of conscientious citizens when Princeton was still a village; such names as Leigh, Hunt, Priest, Briner, and Dohm.

Expenditures, then, were tiny by present standards. They are for such things as collars ($1.00 each), neckties ($3.00 a dozen), 2 pairs of gloves (50¢), Cassock buttons (79¢), Palm Sunday palms ($3.00). A whiskbroom and cruets were bought after much con-

sideration. Although the handwriting in the records was beautiful, the spelling of the word "cruet" was evidently a problem. One version was "cruote."

The list of women who gave selflessly of time and talent is too long to print here. Some names appear repeatedly such as Mmes. Bradford, Weber, Beam, and Lambert. One name that stands out is Mrs. Carnochan, wife of Princeton's chief doctor. She was Directress for years in the Williams era and was very much a perfectionist. As her home was directly opposite the Parish House on Mercer Street, she had only to take a few steps from house to altar.

By 1935 there were 60 choir members, and also servers, to be robed. The devoted Miss Helen Barnhart did much of this. One could say that she ironed her way to heaven.

The Altar Guild donated the new vestments, when needed, and did considerable sewing. Innumerable cottas were made. From this we see that members, for years, paid Altar Guild expenses from their own pockets. Dues were $1.80 a year, later raised to $2.00. Later yet the Altar Guild was permitted its own budget, albeit a rather meager one. This was presently abolished (as was therefore the office of Altar Guild Treasurer) as it seemed better to include Altar Guild money in the regular church budget. The purchase of flowers, greenery and candles, all increasingly expensive, was taken over by the Flower Guild eventually, for the use of the Altar Guild.

In 1940 there was one Honorary member, six Asso-

ciate members, four non-active members, and nineteen active ones. Robes, for clergy, choir, and servers, were kept ready for seventy-two males and eighteen females. Whereupon the Rev. A. L. Kinsolving arranged for a Choir Guild to be formed. This freed the Altar Guild of duties not strictly pertinent to the altar.

Two great helps occurred in the Butler era. 1) An Altar Guild member, Mrs. Chalfont Robinson left the Altar Guild a legacy of $2,000. (Despite this, in 1953 the Altar Guild was obliged to request an increase in money.) 2) When the parish House was remodeled, Mrs. Belle Grahn, owner of Princeton's H. P. Clayton Store, designated her generous financial contribution to be used for a new Altar Guild sacristy in memory of her father, Mr. Henry Clayton, a long-term vestryman.

When Mrs. Clyde Guthrie was Directress in 1953, there was a probationary service, for new members, of one month, following a provisional training course of several weeks. In one year alone 780 services were served. Her report says, "The Guild had full charge of the cleaning, laundering and repairing of linens and vestments, polishing of silver (weekly), trimming of candles, cleaning of candlesticks, care of altars and sanctuaries and their many appointments, the arrangement of flowers, and their distribution to the sick and shut-ins."

There was always a connection with the Diocesan Altar Guild. Miss Marietta Attwood, a Trinity parishioner, was in fact the Directress of that guild.

During the Trinity/All Saints transition, Mrs. John Wallace, then Directress, announced there was a class being trained by Mrs. Gordon Griffin, Sub-Directress in charge of All Saints Committee for Altar Guild. Said new members would be inducted at the December meeting of the Trinity Altar Guild, which meeting would be held at All Saints Chapel.

When Princeton Hospital acquired its Merwick extension in the 1960s, Trinity Guild took over the care of its altar. Mrs. Sydney Stevens and Mrs. Richard Cuyler took care of its flowers.

In 1978 "the handsome, new, freestanding altar," as the Altar Guild records describe it, came into use in late summer. The different shape necessitated new fair linens.

With the growth of Trinity and therefore the Altar Guild, sub-committees had developed, each with its own chairperson. They were for Linens, Silver, Vestments, Candles, Merwick, etc. It was expected that each member would try to sign up for two committees.

Also, as Princeton grew and youth activities consequently increased, Trinity's Junior Altar Guild became a casualty. Instead Trinity's Youth Group is annually taken into the sacristy and given an explanation of the Altar Guild work done there. The vestments and silver are shown to them with explanations of their use. Some of the young people are in Confirmation class so this extra instruction is appropriate.

The Altar Guild training course in modern days is

reduced to only two mornings a year. However, preparations for each service are made by two Altar Guild members so that the more experienced member can help the less experienced one. Each pair is assigned a week of services, which include weddings and funerals. This is arranged on a rotating system to spread the duties evenly. At Christmas and Easter three members are responsible for each service.

Members may volunteer for Altar Guild duty but they must be regular communicants and be approved by the rector. There are currently fifty members.

The records of Altar Guild work reveal an efficiency which is such that the congregation is scarcely aware of the amount of details involved. The dedication of the members is truly impressive. Trinity is much blessed in the quality of these devoted women.

The Women's Auxiliary

The Diocesan Women's Auxiliary (the Board of Missions as it was originally called) was founded in 1875. The Trinity Women's Auxiliary was mentioned as long ago as 1899 but it is difficult to find the exact year of its beginning. It was the umbrella over numerous other activities. The average attendance in the 1920s was forty.

Much sewing was done, at first for choir cottas and, almost immediately, for missionary supply boxes that

required layettes, etc. Then relief work was taken on, such as in 1923, when a Benefit Tea was given to aid a Japanese Relief Fund.

By 1930 there were 134 Auxiliary women. A contemporary women's group met in the YWCA on Witherspoon Street. Friendly relations and an occasional interchange of speakers existed between these two groups. Mrs. John Cuyler, Trinity's Devotional Secretary, was a sort of liaison officer between the two. Typical of the times was her announcement, in connection with a Quiet Day in the Cathedral in Trenton, "If you cannot go by motor, the trolley brings you within two blocks of the Cathedral." The trolley ran behind the present Institute for Advanced Study.

In the 1930s a Junior Auxiliary was formed by the remarkable Miss Marietta Attwood, for many years the Directress of the Diocesan Altar Guild. She did a monumental amount of church work besides running a successful catering business. Perhaps the resultant cookies, etc., had a connection with the Junior Auxiliary which, it must be admitted, did not long survive her retirement.

Among Women's Auxiliary activities was the Church Periodical Club, a national organization. It sent books and magazines to missions, hospitals, the Seamen's Church Institute, and in the case of Trinity, to sailors on the S.S. Alabama.

The Church Mission of Help was a Diocesan Committee dedicated to "the care of wayward girls and

unwed mothers." Trinity women contributed financially to that cause, too, among the innumerable other benefits given.

During World War II members did volunteer work with the Fort Dix Recreation Committee as Grey Ladies, despite gas rationing. Gas rationing was regulated locally by the Church Treasurer, Mr. Edward Pierce, whose wife was one of the most dedicated of the Women's Auxiliary persons. He staunchly maintained his standard of strictness regarding gas rationing. Not all could get to Fort Dix, so a faithful group made, in each other's homes, surgical dressings for Princeton Hospital and gave money towards its Sun Room.

In 1947 a new form of service was needed, that of helping Mrs. Kay and Mrs. Hanley in the Parish office as parish growth increased. A significant number volunteered.

In 1951 when Parish House renovation was completed, the $1,100 Women's Auxiliary budget for the year was strained when it was decided to equip the new kitchen with new icebox and china. Even so, the donations were made.

Always the Diocesan Evergreen Home for the Aged received a portion of Auxiliary available monies (as did Christ Church Home in earlier days when it was in Helmetta, New Jersey, the town known for its snuff factory).

For work during the war with Vietnam, the Vietnam Committee was separately supported. The

Church World Service Relief Organization also received donation after donation from the Women's Auxiliary during war years, in Asia, Africa, and Europe. A clothing-collection committee called the St. Clare Committee in Trinity for this purpose was a part of the Women's Auxiliary, which by 1953 had 264 active members.

The United Thank Offering of the Episcopal Church received regular collections from Trinity women, which in the spring of 1957 sent its biggest offering yet: $1234.71. Broken silver and gold items had also been given in the early 1950s when the diocesan women were asked to do so, the aim being to melt them for the making of a Diocesan U.T.O. Offering Plate.

In 1960, nationally, the Women's Auxiliary changed its name to the Episcopal Church Women, and an evening group was started in Trinity but did not last.

The Episcopal Church Women raised $1,113.02 in April 1966 via a Spring Dance in Pierce Hall ably chaired by Mrs. Sydney Stevens.

Activities in the 1960s included: the publishing of a Cookbook, the proceeds from which went to Bishop Huddleston in Tanganyika, Africa, help to migrants, help with the Tea Hour at the Merwick branch of Princeton Hospital, and responsibility for the baked goods part of the annual hospital fête. (This particular duty continues and Trinity women of the 1980s do considerable work with the annual parish rummage sale, Christmas fair, plant sale, garden tour, vegetable

sale, etc.) The Episcopal Church Women group, so-called, finally ceased to exist in Princeton. Its demise was due to the changes in the lives of women as a whole, with many in the labor force, baby-sitters and domestics being pearls of great price, etc. However, the life of the spirit continues as well as the good works mentioned above. There are few "Corporate" Communions, but there are constant communions made, there are Quiet Days, Bible Classes, and study groups. The old adage still holds true: "Never underestimate the power of a woman."

The Girls' Friendly Society

In 1925 there were 50,000 females in the Girls' Friendly Society of the U.S.A. The Trinity branch was founded in the early part of the twentieth century. In 1919 it had thirty girls; forty-five in 1920. Girls were between seven and seventeen in age.

In 1919 it arranged to make a $100 donation to Princeton Hospital to help furnish a room. It gave a benefit performance to raise the money. In 1922 money was raised for several purposes.

Miss Sarah Conover resigned in October, 1926, after heading it ably for years; Mrs. Bertha Dohm headed it in 1932 and for sometime before that. She was succeeded by several women in succession under the direction of Mrs. Robert Williams, the rector's wife.

"There is a regular meeting each Monday night with a play period, a work period, and a service. The Society also has Holy Communion at regular intervals. The weekly meetings last from 7:30 to 9:00 p.m. Business meetings are once a month at which dues are paid. Once a month there is a social meeting to which girls may bring husbands, friends, or mothers, for an evening spent in playing cards, games, or dancing. A Mrs. Britten plays the piano for dancing.

"For Fund-raising, there is to be a card party at Mrs. Shellabarger's, a parish supper such as a Waffle Supper, possibly a New Year's Ball in Thomson Hall, a Style show (with all gowns made and modeled by the girls) and a play directed by Mlles Emily Lyman and Naomi Watts.

"There is some demand for a Discussion Group, a trip to the Evergreens Home for the Aged (in Bound Brook[1].) and to Christ Church Home in South Amboy. Also a Christmas Carol Sing at Princeton hospital."

A Junior Group with its own officers met also. Those considered "too young to be out in the evening" met on Wednesday afternoons. An older Junior Group with its own officers met on Monday evenings. Once-a-month attendance was required at the Girls Friendly Society's regular meetings.

The diocese had a Girls' Friendly vacation house in

Island Heights, N.J., where the Trinity group paid maintenance expense of one room ($50 annually). The Trinity group disbanded in 1940.

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1. Later in Moorestown, N.J.

Trinity Women's Group

When the Rev. Daphne Hawkes was ordained in 1977 and was on Trinity's staff, she started a Thursday morning women's group. It was quite different from the Episcopal Church Women and unconnected with it. It was not a service organization (except for Rummage Sale help) but a medium for exploring varied Christian images of what it means in modern times to be female, fully human, and created in the likeness of God. The format was a Communion Service, coffee interval, and a speaker (usually from within the group) with a brief discussion period. From the start, members of this group were enthusiastic. With the encouragement derived from each other these women discovered their own potentialities. They increased their ability to help others thus being, hopefully and humbly, channels of God's grace.

ACOLYTE GUILD

A 1920 Bulletin said, "University students, members of the St. Paul Society serve daily at Trinity's altars."

This developed into a succession of acolytes, most of whom were not University students. The Procter Foundation, founded in 1924, had its own services, on campus, where students served as acolytes instead of at Trinity.

St. Vincents' Guild was an acolytes guild organized in the autumn of 1924. It worked in conjunction with the Galahad Club of which most were members. The St. Andrew's Guild of brief duration was along the same lines.

By the mid-20th Century, girls as well as boys were being trained as acolytes throughout the church. Trinity's Acolyte Guild has weekly training sessions for boys and girls, eleven years old and on, about as many girls as boys. Trinity also has adults enrolled in this service. Ten to twelve acolytes are needed each Sunday.

THE GALAHAD CLUB

The Galahad Club was started in Boston in 1896 by the Rev. E. J. Duanen for Episcopalian boys, with the aim of making them better churchmen and better citizens. It was called an Order and was semi-secret.

When the Rev. Alfred Baker was Trinity's rector, "the Galahad Club while open to all young men and boys of the town on election, has however been specially instrumental in retaining the interest of old choir boys resident in the town.[1]." It is not clear whether this one was connected with the Boston Galahad Club. But a note in the archives indicates that there was a connection. It says that a "branch" called Trinity Court, Princeton was chartered Jan. 1, 1924 with membership of 32.

Prior to initiations, vigils (beautiful and impressive), were held in the church by the rector, the Rev. Robert Williams. Possibly, it was Masonic in origin. It had Orders of Pages, Esquires, and Knights. The young men had a club room that they used each evening. Once a month they had a speaker, occasionally preceded by a dinner.

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1. This quotation in the Rev. Alfred Baker's Record Book is signed V.L.C. These are the initials of V. Lansing Collins, local historian.

Basketball Team

In 1918 Trinity had a victorious basketball team. Players were choir boys and Boy Scouts. They had a banquet on April 19th at Martha's Kitchen restaurant with 35 attending. "They reflected a great credit on the church because of their gentlemanly behavior,"

said Mr. Robert Newman who took charge of choir athletics.

It was his endeavor to give boys the best training "instead of having them loaf around the street corners at night, smoking cigarettes and learning what is good for neither a wholesome boy nor a clean mind." The St. Paul's Society (Princeton University students) helped his work financially.

By 1921 there were two teams, one all-Trinity called Trinity Juniors, and one made up of Trinity and town, called Princeton Juniors.

In February of 1958 it was announced that Trinity again had a basketball team, one of four in a new inter-church league for Princeton's high school and junior high boys.

BOY SCOUTS

Boy Scout Troop No. 4 started in 1918 when scouts were mentioned as playing on Trinity's Basketball Team. Weekly meetings were held, generally on Thursdays at 7:30 p.m. and lasted 1½ hours. Registration was 50¢ after which each boy was supposed to contribute 10¢ a week.

Troop No. 4 won the silver cup for raising many subscriptions in the 4th Liberty Loan in World War I. It contributed to War Camp activities in 1919.

In 1923 there were twenty-three boys and in 1936

after a reorganization there were thirty-three. By 1938 there were fifty-two. In 1939 Troop 4 became Troop 50. By 1945 it had six scout-masters, all college graduates. In 1955 there was a Cub Scout Troop and there were Cub Scouts until at least 1960. A Cub had to have had an eighth birthday. Boy Scouts and Cubs both met in the Parish House, although some elderly ladies complained of the noise.

In 1965 Troop No. 50 received its Annual Troop Charter for the twenty-fifth time: twenty-five years at Trinity.

In 1970 the Scouts were still using, as they had for years, summer Camp Pahaquara near the Delaware Water Gap. Besides this, they went periodically to District Jamborees, Scout Shows, Wilderness Base trips, father-and-son outings, Mullica River Canoe trips, and a Yard Creek service project.

Among the hard working Scoutmasters who devoted untold hours to the Scouts were Mr. Thomas Rowland, aided by Mr. Grant Broughton, the Rev. Edmund Loughnan (a curate in the Kinsolving era), Mr. Francis Clark, the Executive Director of the YMCA, and Mr. Harold Crane. He, by 1974 when he retired, had led Trinity's troop for fifteen years and had been an Eagle Scout himself. He had done outstandingly well and kept the troop in good financial condition. There were forty-five boys at the time Troop No. 50 ranked as one of the area's outstanding troops, known for its member's accomplishments and a record number of Eagle Scouts. At summer camp it

earned seventy-nine merit badges, more than the number earned by any other troop at camp.

After that, with the increasing growth of Princeton producing an increasing competition of activities, for those of Boy Scout age, Troop No. 50 was no longer what it had been. In 1977 it was decided that Trinity had best give it up and was advised to seek a new location. Thus ended its era at Trinity.

MEN'S CLUB
THE YOUNG MEN'S AND BOY'S COMMUNION GROUP
AND
THE LAYMEN'S LEAGUE

A devout parishioner, Mr. Willard Bradford, presided over a Trinity Men's Club in 1919. There were monthly speakers on various subjects and occasionally a dinner, which by 1932, cost the members 50¢. Besides dinners it held "smokers," corporate communions, and breakfasts administered by a nine-man committee. Thirty-five men attended on an average.

In 1936, 1937, and possibly longer, there was a Young Men and Boys Communion Group. Corporate communions were held monthly followed by breakfasts prepared by Mr. Richard Newman, a parishioner who devoted himself to youth needs. Attendance

fluctuated but was between thirty-five and sixty persons.

The national organization of The Laymen's League was started by General Convention in 1931. Trinity had a branch of it with sixty members. In 1944 these men undertook the strenuous work of packing and sending donated clothing to needy people in liberated areas of Europe during World War II. After the war, competition with other activities in busy Princeton caused the Laymen's League to die a natural death.

The Parish Council

The Parish Council existed in 1934 although it is not clear in what year exactly it was initiated. It was composed of representatives of the parish with also four delegates at large.

A 1935–36 Annual Meeting Report says:

> "This Council has been meeting for four years and has proved of great benefit. It is composed of representatives of various parish organizations. They meet regularly to stimulate and promote parochial life. The Holiday Bazaar was started by it. It sponsored a Shrove Tuesday Supper (pancakes and waffles!). It has served as a clearinghouse of ideas and criticisms. Mr. Charles D. Huber is Chairman and Mr. Grant Boughton, secretary."

Trinity Church

There then must have been a slump or lapse of years. The next item available is:

> "The Parish Council was proposed at the 1961 Parish Meeting to be composed of 20-25 persons including clergy and wardens and representative of the congregation. Purpose: to serve as a representative body to discuss, and to refer for action to the appropriate person or group matters concerning a) program activities of the parish and b) parish strategy for the future."

Vietnam Committee

As Christmas of 1967 approached, Princeton folk wanted to help give the Marines in Vietnam as merry a Christmas as possible under the circumstances. Mrs. Sydney Stevens formed a committee to obtain, individually wrap, and pack many Christmas gifts. People came to Trinity Parish House from all over town to help. The gifts were sent for distribution to Mrs. Charles Caldwell (widow of Princeton University's distinguished football coach), who was a U.S.O. worker in Danang. In 1967, 7008 gifts were sent and a check for $166.00 Eleven hundred and forty-six dollars had been donated but much was needed for purchase of gifts and postage. Local merchants were generous. In 1968, 14,961 gifts were sent in addition to a big check. Touching letters of appreciation were later received.

Appendix B

Couples Club

In 1955 there was a demand for a Trinity Couples Club. Whoever wanted to join took turns hosting simple suppers with panel discussions. Members immediately adopted the Nursery as a Service Project. This included the re-decoration of the Nursery Room and the scheduling of mother-helpers. Twenty young couples were the average number attending, aged between twenty-five and forty.

They were still going strong in 1960, when they held a lively Carol Sing, among other events. They also promoted Christopher Fry's "Sleep of Prisoners" given in the chancel, some of them being involved with the staging.

They went in a chartered bus to the Rev. John Butler's Installation as Dean of the Cathedral of St. John the Divine.

In 1965 the Couples Club became the Trinity-All Saints Newcomers Club.

Lay Chalice Bearers

This is not exactly an organization so much as a devoted group of parishioners, licensed by the bishop. The General Convention of 1967 authorized this way of serving God, by administering the wine at the Eucharist but all chalice bearers do other forms of service, too. They are involved in a symbolic role and are

close to the conception of deacons in their representation of service to others.

In 1975 eight members of Trinity parish entered this new ministry. The group has increased in number over the years; the clergy do the training.

THE FLOWER GUILD

The Flower Guild met in the 1920s on Tuesdays. People were asked to donate their garden flowers which Guild members distributed to Princeton and Trenton Hospitals.

It was re-initiated in the Butler era with Mrs. John Wallace as chairman. In December, 1956 she reported a membership of ninety-three persons who contributed $800 towards the $1,000 goal. This was the estimated cost of altar flowers including those of Christmas and Easter decorations. The purpose of the Guild was to ensure improved distribution of flowers throughout the Church Year and obviate special appeals for flowers.

In 1981 there were 161 donors. Its budget was separate from the Altar Guild budget and included candles besides flowers. In 1981 candles alone cost $635. The Flower Guild still exists, having been headed by Mrs. Frank Gorman and others, and recently by Mr. Richard Baker.

Appendix B

Intercessions

In 1953 before the 9:30 a.m. Eucharist an intercession period was instituted: corporate prayer for parish needs and individual prayers which could be submitted, short and to the point, ahead of time.

A Book of Intercessions was started in October 1959, for the purpose of making anniversary prayers for parishioners. It was used until 1965. It was then deemed unsatisfactory as few divulged their anniversaries and few were able to attend. Also, to name two families in daily services in alphabetical order, did not cover the parish fast enough.

The Home Intercessor's Group was started in 1960. It is a corporate body of daily prayer in as much as the members pray for the same subjects as each other but without meetings. Subjects change monthly. Anyone may join and/or suggest subjects, or offer to pray extra in emergencies. There are over 100 men and women in this body currently under the devoted leadership of Mrs. Angus Austen.

From 1964 on, in daily services, Trinity has joined in the Anglican Cycle of Prayer, with thousands of other parishes worldwide, praying in turn for all the parishes of the Anglican Communion, and for those who administer them.

In 1966 the daily prayer for peace used throughout the church was used also in Trinity.

THE MARRIAGE ENCOUNTER GROUP

This group in 1973–1974 had several weekends, designated for married couples of any age, to spend two days assessing their marriages. Goal: renewed and deeper communication and understanding.

PARISH LIFE COMMITTEE

The Parish Life Committee was founded in 1974. Its function is to welcome newcomers, provide coffee at forums, and in various other ways build community within the parish.

It gave Shrove Tuesday suppers and from 1974 on, held mid-winter Balls and/or a Dinner Dance annually at the Cloister and Quadrangle Clubs on Prospect St.

ADULT GROUP

An Adult Group was organized in the Rev. James Whittemore's time. It was directed by his assistant, the Rev. Reuel Kaign.

It started with a cross-section of parishioners, as to age, sex, community position, etc., but evolved into subsequent meetings for a younger, newer group. This group had hospitality ideas such as greeters at church doors, tours of the church after services, new-

comers and visitors brought to Coffee Hours, promotion of the desire to go "outward" rather than stay within our own lives.

A useful Pastoral Services Committee evolved from it, an umbrella for subcommittees concerned with lay ministries to each other, via hospital calling, etc. The aim: to "love thy neighbor as thyself."

The Lay Reader's Guild

In 1921 Trinity had 21 lay readers, in 1969 only 5, all men. Then Mrs. Kenneth Chorley undertook to train lay readers in elocution, she having had professional training. By 1982 there were over 80 members, male and female, who were required to not only read but to study the reading in advance. Mrs. Chorley's training has produced outstanding lay readers.

Trinity Rummage Sale

The annual Rummage Sale started in 1970 and made $3,000. Each year it grew by leaps and bounds directed by a series of remarkable chairpersons. Profits increased to nearly $30,000 and the leftover clothes were given to the Welfare Department and charitable organizations.

ALCOHOLICS ANONYMOUS

Alcoholics Anonymous is the most successful therapy known for alcoholics. For years Alcoholics Anonymous has used space in Trinity Parish House at a small yearly rental fee. Two groups meet on two evenings a week. In addition there are two parallel groups called A.A. and ALANON which is for spouses of alcoholics.

CHOIR GUILD

The Choir Guild was formed in the mid 1940s to take over the care of robes carried on by Miss Helen Barnhart, assisted by Mrs. Bertha Dohm, for many years. The help of family members of choristers was enlisted. The neat appearance of each choir member under the supervision of the "choir mother" was an important adjunct to the music.

GIRL SCOUTS

The Girl Scout Troop of the Girls' Friendly Society was started in October, 1921; there were two patrols of eight girls each.

In June, 1923, there were sixteen in this troop.

In 1955 there were two Girl Scout Troops meeting

in the Parish House but not under the auspices of the Girls' Friendly which had previously disbanded.

St. Agnes' Guild

St. Agnes' Guild in the late 1920s had as its object the gathering of the younger girls of the church into a group that would contribute to the work of the church via gifts to missions and institutions that needed help. Mrs. Bernard Peyton was Directress.

St. Clare Committee

October 15, 1965, Bulletin: "The St. Clare Committee sent 23 boxes (312 lbs.) of clothes to the Arab refugees via Church World Service." This is an example of much more done over several years before disbanding.

Christmas Fair

Not only those who work but those who buy, enjoy the Christmas Fair. It provides a festive outlet for the talents, skills, and efforts of volunteers. And it raises needed funds for Trinity

Appendix C

Original Eleven Communicants: 1834

Mr. John Potter
Mrs. Catherine Potter
Mrs. Harriet Maria Stockton
Mr. Charles Steadman
Mr. John M. Runyon
Mr. C. W. Taylor and Mrs. Taylor
Mrs. Henrietta Smith
Mr. John B. Campbell
Mr. and Mrs. Thomas Milette

The Bishops of the Diocese of New Jersey

1815–1832	The Rt. Rev. John Croes
1832–1858	The Rt. Rev. George Washington Doane
1859–1874	The Rt. Rev. William Henry Odenheimer
1875–1914	The Rt. Rev. John Scarborough
1915–1937	The Rt. Rev. Paul Matthews
1923–1935	The Rt. Rev. Albion Williamson Knight, Coadj.

Trinity Church

1932–1935	The Rt. Rev. Ralph Ernest Urban, Suffragan
1937–1954	The Rt. Rev. Wallace John Gardner
1955–1973	The Rt. Rev. Alfred Lothian Banyard
1973–1983	The Rt. Rev. Albert W. Van Duzer
1975–1982	The Rt. Rev. G.P. Mellick Belshaw, Suffragan; & Coadj. 1982–1983
1983–	The Rt. Rev. G.P. Mellick Belshaw, Diocesan

Rectors of the Parish

1834–1843	The Reverend George Emlen Hare
1844–1851	The Reverend Andrew Bell Paterson, D.D.
1852–1855	The Reverend Joshua Peterkin
1855–1859	The Reverend William Dent Hanson
1859–1866	The Reverend William Armstrong Dod, D.D.*
1866–1914	The Reverend Alfred Britten Baker, D.D.
1914–1917	The Reverend Ralph Brouwer Pomeroy
1918–1939	The Reverend Robert Williams
1940–1947	The Reverend Arthur Lee Kinsolving
1948–1960	The Reverend John Vernon Butler
1960–1967	The Reverend Robert Spears
1967–1977	The Reverend James Whittemore
1977–	The Reverend John Crocker, Jr.

Appendix C

Trinity Curates, Missionaries, Assistants

1862–1864	The Rev. Wm. G. Andrews—Missionary
1868–1869	The Rev. Daniel Shaver
1871–1872	The Rev. Ezra Isaac
1873–1875	The Rev. Wm. B. Bolmer
1878–1879	The Rev. Arthur B. Conger
1879–1881	The Rev. Asa S. Cotton
1881–1882	The Rev. Arthur B. Livermore
1897–1901	The Rev. Charles S. Fackenthall
1902–1906	The Rev. Harvey Officer, Jr.
1906–1913	The Rev. Ralph B. Pomeroy
1911–1912	The Rev. Emmons Burrill
1915–1918	The Rev. Wm. Richmond
1915–1918	The Rev. Robert Williams
1918–1919	The Rev. Kelian A. Stimpson
1919–1921	The Rev. Stanley M. Cleveland
1921–1924	The Rev. John A. McDonald
1922–1924	The Rev. R. Ridgely Lytle
1924–1925	The Rev. Henry B. C. Thomas
1925–1926	The Rev. Harold W. Volweider
1926–1928	The Rev. Hugh H. F. Morton
1926–1927	The Rev. Condit N. Eddy
1927–1929	The Rev. Charles P. Johnson
1930	The Rev. William Eddy
1928–1931	The Rev. Roger Alling
1930–1932	The Rev. John Crocker
1931–1932	The Rev. William Bissell

Trinity Church

1932–1936	The Rev. James Richards
1936–1939	The Rev. J. Malcolm Haight
1939	The Rev. James T. Marshall
1939–1940	The Rev. Rodney Cobb
1940	The Rev. Roland Mulford
1940–1943	The Rev. E. Lloyd Loughnan
1943–1944	The Rev. Arthur L. Lyon-Vaden
1944–1946	The Rev. Lawrence Mills
1946–1948	The Rev. Victor B. Stanley
1947–1959	The Rev. George R. Bishop
1948–1950	The Rev. Haig Nargesian
1951–1957	The Rev. Martin Davidson, O.S.B.
1953–1955	The Rev. Ralph Lasher
1956–1960	The Rev. Charles Newbery
1957–1964	The Rev. Francis B. Huntington
1961–1963	The Rev. Martin Clark
1964–	The Rev. Richard Toner
1964–1967	The Rev. Arthur John Lockhart
1967–1969	The Rev. Rouel S. Kaign
1968–1972	The Rev. John Gwynn
1970–1973	The Rev. Joseph Harrison
1972–1973	The Rev. James Steen
1973–1976	The Rev. R. Cotton Fite
1974–1979	The Rev. Louise Kingston
1976.	The Rev. Richard Morrell
1976–1979	The Rev. Roger Cramer
1976–1980	The Rev. Daphne Hawkes
1979–1986	The Rev. Richard Bower, Priest Associate
1979–1981	The Rev. Kenneth Schmidt
1980–	The Rev. Jean Smith

1981–1985	The Rev. Sarah Motley
1982–1985	The Rev. Walter Hartt

Wardens of the Parish

1833–1834	Charles Steadman, Dr. Jared Irwin Dunn
1835–1843	John Potter, Charles Steadman
1844–1848	John Potter, William L. Rodgers
1849–1849	William L. Rodgers, Charles Olden
1850–1850	James Potter, Charles Steadman
1851–1851	Charles Steadman, William L. Rodgers
1852–1861	James Potter, Charles Olden
1861–1864	Records are unclear.
1865–1867	Joseph Olden, Charles Steadman
1867–1870	Joseph Olden, Francis S. Conover
1871–1878	Joseph Olden, J. Dundas Lippincott
1879–1884	Admiral George F. Emmons, J. Dundas Lippincott
1885–1903	Joseph H. Bruere, J. Dundas Lippincott
1904–1904	Joseph Bruere, J. Dundas Lippincott*
1905–1907	Joseph Bruere, Bayard Stockton
1908–1927	Bayard Stockton, George Armour
1928–1929	George Armour, Willard Bradford
1930–1930	George Armour**, A.H. Phillips, Willard Bradford

*Died in Office.

**Became ill. A.H. Phillips finished Mr. Armour's term.

Trinity Church

1931–1932	Willard Bradford, A.H. Phillips
1933–1936	A.H. Phillips, Shirley Weber
1937–1938	William T. White, S. Lawrence Leavengood
1939–1939	S. Lawrence Leavengood, Bradford Locke
1940–1940	Charles Huber, Bradford Locke
1941–1941	Edward L. Pierce, Lewis B. Cuyler
1942–1942	Edward L. Pierce, Shirley Weber
1943–1943	Shirley Weber, Everett Wallis
1944–1944	Everett Wallis, S. Lawrence Leavengood
1945–1945	S. Lawrence Leavengood, Robert Clayton
1946–1946	Robert Clayton, Lewis B. Cuyler
1947–1947	Lewis B. Cuyler, Richard Paynter
1948–1948	Richard Paynter, James Carey
1949–1950	James Carey, Everett Wallis
1951–1952	Everett Wallis, Edward L. Pierce
1953–1954	Edward L. Pierce, Richard Paynter
1955–1956	Richard Paynter, Samuel Frothingham
1957–1957	Samuel Frothingham, Hugh Wise
1958–1960	Hugh Wise, John Wallace
1961–1962	John Wallace, Richard Paynter
1963–1964	Richard Paynter, Hugh Wise
1965–1966	Hugh Wise, Sydney G. Stevens
1967–1968	Sydney G. Stevens, G. Reginald Bishop
1969–1970	G. Reginald Bishop, Evan Gray
1971	William Flemmer III, George Adriance

In June 1971 All Saints became independent. The vestry was re-organized."

1971–1972	George Adriance, Christopher Rodgers
1973–1973	Christopher Rodgers, Robert Shaw
1974–1976	Christopher Rodgers, Henry Bessire
1977–1978	Henry Bessire, Leighton Laughlin
1979–1980	Leighton Laughlin, Joan Fleming
1981–1982	Joan Flemng, Eugene Haring
1983–1984	Eugene Haring, Michael Kingston

Organist and Choir Directors

1915–1922	Sheldon Foote
1922–1923	Charles F. Wilson
1924–1964	Raymond Rudy
1964–1968	Robert Hobbs
1969–1982	James Litton
1982–1983	Irene Willis
1983	John Bertolot

NOTE: The parish records are incomplete re earlier organists.

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Sponsors of Trinity Church History

Mr. Nathaniel Abbott
Mr. Richard Baker
Mr. and Mrs. Reginald Bishop, Jr.
in Memory of Rev. and
Mrs. George Bishop
Mr. and Mrs. Fred Blaicher
Mr. Alden Blodget
Mrs. Carl Breuer
Mr. Nathaniel Burt
Mr. H. R. Butler, Jr.
Mr. Richard Couper
Mrs. Lewis Cuyler
Mr. Charles Dennison
Mr. Gustav Escher
Mrs. David Frothingham
Mr. Samuel Frothingham
Mr. George Gallup
Mrs. A. Genung
Mr. A. Georgantas
Mrs. Clyde Guthrie

Sponsors of Trinity Church History

Mrs. John Hamel
Mr. Gene Haring
Mrs. G. Hildick-Smith
Mr. James Hill
Mrs. Frederick Lawrence
Mrs. Anne Martindell
Mr. and Mrs. Baldwin Maull
Mrs. David McAlpin
Mr. John Pearce
Mrs. Caspar Pennock
Dr. and Mrs. Donald Pickering
Mr. David Prescott
Mr. S. Wyman Rolph III
Mr. and Mrs. William Selden
Mr. Frank Taplin
Mr. Lynn Tipson
The Rev. Richard Toner
Mrs. Harrison Uhl
Mr. Hugh Wise
Mrs. Lucien Yokana

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